

# A TREATISE OF THE SABBATH-DAY.

CONTAINING,  
*A DEFENCE OF THE*  
Orthodoxall DOCTRINE of the CHURCH  
of ENGLAND, *against* Sabbatarian-  
Novelty.



By D<sup>r</sup>. FR. WHITE, L. Bishop of ELY.



Ier. 6. 16. *Thus saith the LORD, stand ye in the wayes and see, and aske for the old paths, where is the good way, and walke therein.*

*Tertul.* Constat omnem doctrinam, quæ cum ecclesiis matricibus & originalibus conspirat, veritati deputandam : id sine dubio tenentem, quod ecclesia ab Apostolis, Apostoli a Christo, Christus a Deo suscepit.

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The Second Edition.

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TO THE MOST  
REVEREND FATHER  
IN GOD,  
VVILLIAM,

By the Divine Providence, Lord Arch-  
Bishop of *Canterbury*, his Grace, Primate  
of all *England*, and *Metropolitane*; one of the  
*Lords* of his *Majesties* most Honourable  
*privie Councell*, and *Chancellour* of the  
*Vniversity of Oxford*.

Most Reverend Father,



V R blessed *Lord* and *Master*, in  
one of His Evangelicall Parables,  
compares the Militant Church, unto  
a field, in which the Husband-man  
sowed good seede, but while men  
slept, *Dormientibus multis in do-*  
*ctrina simplicitate*<sup>a</sup>, the enemie <sup>a Tert. c. *Praxeam*</sup>  
came and sowed tares, *Avenarum* cap. 1.

*sterilis fœni adulterium*<sup>b</sup>. Also, He resembles the same  
unto a *Net*, which being cast into the Sea, gathereth fishes,  
some good, and some bad. The Apostle likewise resembles  
the same, to a great *House*, wherein are *Vessels of Honour*,

<sup>b Tert. c. *Her. ca.*</sup>  
<sup>31.</sup>



and *Vessels of dishonour*. And the godly Fathers compare it, to *Noah's Arke*, in which were contained Beasts, *cleane* and *uncleane*, of each quality some; wherein also was an impious *Ham*, as well as a pious and dutifull *Sem*.

Now the condition of the *Church Militant* being such: it cannot be otherwile, but that in all ages there shall be found among those which professe *Christ*, not only such as are vertuous and sound in faith: but also men of corrupt mindes, and reprobate concerning the faith: venomous Serpents, noisome tares, pestilent weeds, and uncleane beasts.

Our *Saviour's* owne prediction was; *There shall arise false Prophets*: and His admonition, *beware of false Prophets*: and His description, *which come to you in Sheepes cloathing, but inwardly, they are ravening Wolves*: Men, carrying a semblance, and haviug an outside of verity and holinesse: but inwardly, corrupt, deceitfull, and ravenous: working under hand, to infect and impoyson the flock of *CHRIST*. *Saint Paul*, a Master-builder of *God's* house, foretels: *Oportet hereses esse*, there must bee heresies among you: *ut fides habendo tentationem, habeat & probationem*<sup>d</sup>, that they which are approved, may be made manifest. And in his exhortation to the Bishops of *Ephesus*: *After my departure grievous Wolves shall enter in among you, not sparing the flock*: Also of your owne selves shall men arise speaking perverse things, and shall draw disciples after them.

Now these propheticall predictions have beene fulfilled in all Ages, and in all states of the *Militant Church*. For in the *Apostles* owne dayes, sundry Heretikes, and Schismatickes rose up, *Phigellus*, *Hermogenes*, *Philetus*, *Himireus*, *Alexander*, the *Nicholaitans*, &c. But then after the blessed company of the holy *Apostles*, by severall wayes of death, had finished their course, the false and deceitfull conspiracy of impious error, made entrance, *Fraude & astutia illorum qui doctrinam à veritate alienam disseminare laborarunt*: by the fraud and malicious craft of those men, who laboured

to

<sup>a</sup> Tert. c. *Heres. c. 4.*

Quænam sunt istæ pelles ovium, nisi nominis Christiani extrinsecus superficies? Qui Lupi rapaces, nisi sensus & spiritus subdoli, ad infestandum gregem Christi intrinsecus delitescentes? Idem capite 1. Cypri. d. unit. Eccl. Fieri hæc Dominus permittit & patitur, ut manente proprio libertatis arbitrio, dum corda & mentes nostras veritatis discrimen examinat, probatorum fides manifesta luce clarescat.

e Egesip. ap. Euseb. li. 3. c. 26. ὡς ὁ ἱερός πῶν ἀποστόλων κορος, διάφορον εἰλήφει εἰς τέλος, &c.

to sow a seed of doctrine, disagreeing with truth.

*And although by the power of Divine providence, the evil of Heresie and Schisme, was converted in the end, to the benefit and good of the true Church: (for God, who is onely good, would not permit evil to happen, but because He being also omnipotent, is able to turne it to good<sup>f</sup>; & Divine verity, when it is discussed by the subtil opposition, and cavill of hereticall fraud, is with more diligence searched into, better understood, and more zealously defended<sup>g</sup>;) Yet for the time present, the same proved a grievous scandall, and in the afflictive times of persecution, it increased the miserie of G O D's people.*

*The Gentile Infidels insulted over Christians, because of divisions, which by the fraud of Heretikes, were raised among them<sup>h</sup>: they scorned and derided their religion, imputing the base opinions, and actions of Heretikes, to the sound part of the Church in generall<sup>i</sup>: And alledged this as a prime reason, wherefore they could not beleieve them, because they were divided into so many factions, and for that their religion was a confused fardell, and rifferaffe, of various and prodigious opinions.*

*Now that which happened anciently, is fulfilled likewise in our dayes, both concerning the entrance and existence of Schismes and Heresies, And likewise the scandall arising from thence.*

*Therefore, if Schisme and Heresies have risen up in our dayes, it can be no wonder: For the Prophecies of C H R I S T and His Apostles concerne our times, as well, (if not more,) than those which are past: and all the causes of Schisme and Heresie are now extant, which were in former ages. For the enemy that soweth tares,*

*aliorum hæreticorum turpitudines, omnia Christianis ascribebant, nimirum infames illos conventus, infanticidia, humanarum carnum esum, promiscuos concubitus, &c. Iust. Mar. Apol. 2. Λυχρία ἰδρυ' ἀναίσχονην, καὶ τὴν ἀνέδω μίξιν καὶ ἀνθρωπείων σαρκῶν φάγας, &c. Euseb. Eccl. Hist. lib. 4. ca. 7. Tertul. Apol. ca. 7. Athenag. Apolog. trium flagitiorum infamium rumor de nobis spargitur: impietas qua Deos tollat, epula Thyestea, concubitus incesti, Minutius Felix in Octavio. pag. 3. & 8.*

*f Aug. Enchir. c. 100. Qui bonus, non sine-  
ret mala fieri, nisi om-  
nipotens etiã de male  
facere posset bene.*

*g Aug. de Civ. Dei, li. 16 cap. 2. Multa ad fi-  
dem Catholicam per-  
tinentia, dum hæreti-  
corum callida inquit-  
tutine agitantur, ut  
adversus eos defendi  
possint, & consideran-  
tur, diligentius & in-  
telliguntur clarius, &  
instantius prædicatur,  
& ab Adversario mo-  
ta quæstio, discendi ex-  
istit occasio.*

*h Clem. Alex. Strom. lib. 7. cap. 8. Cyprian. de unit. Eccles. Chry-  
sost. in Act. Ap. hom. 33. & in cap. 1. Ep. ad Galath. Venit Gentilis & dicit, vellem fieri Christianus, sed nescio cui adhæream: multæ enim sunt inter vos pugnae, seditiones, & tumultus. Nescio quod dogma eligam, quod præferam, singuli enim dicunt, ego verum dico. Hanc ob causam deridiculo facti sumus & Gentibus & Iudæis dum Ecclesia in mille partes scinditur. i Baron. Anal. tom. 2. An. 143. n. 4. Qui Christianis infensi erant Gentiles, &c. quæcunq; erant Gnosticorum portenta, vel*



is neither lesse vigilant, nor lesse envious, than in old time : *And* on mans part, blinde zeale, vaine-glory, curiosity, selfe-love, desire of change and novelty, overweening of mens owne wit and learning. enuying of others which excell in learning or authority, offence for want of preferment, dislike of that which is present, &c. *These* venomous rootes and seeds of Schisme and Heresie, are not wanting in these perillous times : *And* the corrupt soile of mans heart, is no lesse fertile, to nourish and bring them forth, than in the dayes of old.

*But* from this which is delivered, I shall intreat your *Grace*, and all other impartiall and intelligent Readers to consider the uncharitable construction of Romish Adversaries, who from the *Rising* up of some schismaticall spirits amongst us, conclude : *That* the maine body of our Church is schismaticall. For was the whole Church of *Corinth* reprobate and schismaticall<sup>k</sup>, because some branches or members thereof, were such? *Or was* it heretical, because within it, some denied the Article of the Resurrection? For if this had beene so, Saint *Paul* could not have saluted that Church, with such an honourable inscription : *Unto the Church of GOD which is at Corinth, to them that are sanctified in CHRIST IESUS, &c.* A field ceaseth not to be a good corne field, because some noysome weeds, and tares spring up among the wheat : *And* a good tree hath some degenerous branches, which deserve to bee pruned and lopped off.

*Our* Nationall Church of *England* is *A Vine-yard of the LORD of Hostes* : A sound body compacted, united, and knit together, in an uniforme profession of one and the same orthodoxall veritie, which was once given to the Saints, in the holy Apostles dayes : *And* which in all substantials, was maintained by the holy Primitiue Fathers : *Our* publike forme of Divine Service and worship is in every part thereof religious and holy, (maugre the cavils of envious spirits, who have depraved it :) *The Ecclesiasticall Officers and Ministers of our Church are Bishops,*

<sup>k</sup> Bofius de. sign. Ecclesie. lib. 3. c. 5. Fitz. Simon Britannomachia. p. 8. Rescius ministro-machia. Staphil. d. Concord. Discipul. Lutheri. Gualter. Tabula Chronograph. seculo. 17. pag. 823. Sciopp. Ep. d. Anticbr. p. 31. & p. 139. & p. 203. Cochelet. Camister. Calv. p. 525.

<sup>l</sup> Tortul. d. prescr. c. 38. Antiquum nihil aliter fuit quam sumus.

*Bishops, Priests, and Deacons*, such Officers as have administred sacred things, in the Christian Church, yea, in all Christian Churches, for fiftene hundred yeeres, ever since the holy Apostles dayes: and the divine benediction, providence, & protection of our great God and Saviour, hath preserved, comforted and honoured this Church and State, more than a man could have wished or expected, ever since our reformation: and that which S. *Augustine* delivered long since of *Constantine* the Emperour, hath beene fulfilled in our Kings and Princes; *Constantinum Imperatorem non supplican-tem demonibus, sed ipsum verum Deum colentem, tantis terrenis implevit muneribus, quanta optare nullus auderet* a. The Lord of Heaven replenished *Constantine* the Emperour, who duly served him and not Devils, with such abundance of temporall benefits, as a man durst not have presumed to wish or expect.

a Aug. de civ. Dei, l. 5. c. 25.

Now this which is hitherto delivered, is abundantly sufficient to justifie our *Mother Church of England*, against the unjust reproach and censure of any Adversaries, who shall traduce the same of being schismaticall; for our Saviours owne prediction is; *Neceesse est ut scandala veniant*, it must needs be that offences doe come: but when among us any offences happen, they are reprov'd, confuted, and condemned, according to the direction of holy Scripture, and the forme and custome of Primitive times.

Sander. d. visib. Monarch. Tale est militantis Ecclesie verriculum, quod quia tam malos quam bonos pisces comprehendit, interdum scinditur, & dirumpitur.

It is not within compasse of humane power, either wholly to prevent, or in an instant to restraine, the malice of Satan, and his schismaticall instruments, from vexing, renting, and disquieting the Church; and therefore if our adversaries were guided with the spirit of charity (as they that will be judges of other mens actions ought to be) they would forbear to censure or condemne us. For *Charity envieth not, it thinketh no evill, it rejoyceth in truth*, 1 Cor. 13. 5, 6.

Having delivered thus much in just defence of  
 \* \* \*  
 our



our Mother Church, against the uncharitable calumni-  
ation of *Romish adversaries*, I hold it meet in the next  
place to offer unto your *Graces* consideration, a view  
of the deportment of factious and schismaticall spirits,  
who have beene the authors and fomenters of the scan-  
dall, from whence our Adversaries before mentioned,  
have taken occasion to traduce our Church and religion.

There started up in *Queene Elizabeths* raigne, a new a  
*Presbyterian-sect*, which tendred a forme of *Disci-*  
*pline* to the *Queene*, and to the *State*. And concerning  
this platforme of their Ecclesiasticall Discipline, they  
affirmed these things following:

First, that the onely Officers <sup>b</sup> (Magistrates they  
tearme them) who are to exercise this discipline, are  
*Pastors, Doctors*, and (Vestrie) *Elders* <sup>c</sup>. Second-  
ly, this forme of disciplinarian Regiment, is the *Scep-*  
*ter of Christ's Kingdome: The Standard of Christ:*  
*The Soule of the mysticall body of Christ* <sup>d</sup>: and a  
*proper Character of the true Church*. Thirdly, as  
the old Canonists say of the *Papacie*, *G O D had not*  
*beene discreet, if hee had not made a Pope* <sup>e</sup>; so like-  
wise say the Presbyterians, *C H R I S T* had not  
proved Himselfe a *Prophet like unto Moses in all*  
*things* <sup>f</sup>, nor yet an absolute King, had hee not ordai-  
ned this disciplinarian *Senate* in his Church. Fourthly,  
these divine Magistrates and Senators, must exercise so-  
veraigne authority, over all people; and especially, over  
*Kings, Princes, and Monarchs* <sup>g</sup>: Fifthly, all other  
formes of discipline and Church government, are un-  
lawfull, and *Antichristian*, becaule they are not com-  
manded and appointed by God's Word. Sixthly, the  
King and temporall State, have no authority, or

a Athanas. *Quod non*  
a Patribus profectum  
est, sed nuper inven-  
tum, quid de eo aliud  
existimari debeat,  
quam illud ipsum, cu-  
jus Paulus mentionem  
facit, In novissimis,  
&c. i Tim. 4. 1.

b Travers d. *Discip.*  
*Eccl.* pag. 142. (ho-  
rum) Ecclesiastico-  
rum magistratum ju-  
stæ authoritati ob-  
temperandum.

c P. 123. Est Ecclesia-  
sticus Senatus cœtus  
Presbyterorum, &c.  
Presbyterorum nomē  
nusquam Diaconis in  
Scriptura tribuitur,  
sed Pastoribus, Do-  
ctoribus, & qui pro-  
prio nomine Presby-  
teri appellantur.

d Sions Plea. pag. 5.  
If the Hierarchie bee  
not removed, and the  
Scepter of Christ's go-  
vernment, namely,  
Discipline advanced,  
&c. p. 110. It is the  
Scepter of Christ sway-  
ing his owne house ac-  
cording to his hearts  
desire: the soule, &c.  
The chiefe commander

in the Campe Royall, &c. e Extra. d. Major. & obed. glossa: Non videretur Dominus fuisse  
discretus nisi unicum talem post se vicarium reliquisset. f Trav. d. *Discip.* *Eccl.* p. 7. Quomodo  
Mosi similem fuisse dicemus, si tam necessariam doctrinam de Ecclesiæ gubernatione, aut  
omnino prætermiserit, aut non æque perspicue & perfecte explicarit? Illam aut a Christo  
traditam fateri necesse est, aut eum non solum Prophetico, sed etiam Regio munere spoliare.  
g Id. pag. 142, 143. Huic disciplinæ omnes orbis Principes & Monarchas fasces suos submit-  
tere & parere necesse est.

command



command in matters Ecclesiasticall <sup>h</sup>: (no more than they have to administer the Sacraments) but their on-ly service is, to bee the executioners of such decrees, as these *Presbyterian Senators* shall affirme to be the Lawes of *Christ*. Seventhly, the present forme of Ecclesiasticall government, by Bishops and their Officers is *Antichristian* <sup>i</sup>. Lastly, the *Liturgie* and common Service of the Church of England, and the Rites and Ceremonies appointed therein, are popish and superstitious, for they were composed or brought in, by Bishops, who are a limbe of *Antichrist*: and confirmed by the humane authority of the *Prince* and temporall State: whereas no common service is lawfull in the Church, but such onely as is formed by their Ecclesiasticall Senate, and after their owne *Presbyterian* Lawes.

Fruits and consequents of the former dictates, are these which follow:

First, concerning the King himselfe: his royall Majesty according to these *Presbyterian*-rules, shall have no power to command his Clergy to keepe a *Nationall Synode*: he shall have no power at all, over these *Ecclesiasticall Senators*, to judge of any of their abuses, or to reforme and correct them: And if his sacred Majesty shall deny obedience and subjection to their clasticall Mandates, these Senators have soveraigne Power under *Christ*, to deliver him to Satan, and to lay the fearefull censure of *Excommunication* <sup>k</sup> upon him.

Secondly, concerning Bishops: whereas, in all religious Ages, and among all people professing *Christ*, the Bishops of the Church were highly honoured and respected becaule of their Office and Order: and their Doctrine, Precepts, Counsels, admonitions, reproofes, and censures, were of great authority: These *Senators*, and their *Camerades*, with their barking, bar-

aliquis gravioris sceleris reus, sine certi temporis præscriptione a sacris exclusus fidelium communionē privatur, &c. Huic summos Magistratus & Reges parere, &c. *Philippus & Theodosius Imperatores. Tho. Chartw. being asked whether the King himself was subject to excommunication, answereth: That excommunication should not be exercised upon Kings, I utterly mislike.*

*Sions Plea. pag. 289.* If any object the Magistrates interposed authority, it is quickly answered, *quod ejus potestas*, &c. that his power is not to weaken any Ordinance of God, but for guarding and making good all God's ordinances with the sword, &c.

<sup>h</sup> *Id. pag. 191.* The Church hath hept lawes from the Scriptures, neither may any King make lawes in the house of God: for if they might, the Scripture should be imperfect.

<sup>i</sup> *Sions Plea. pag. 38.* They derive their authority from the Pope p. 46. Their being is Antichristian. p. 292. The Sons of the monstrous Gyant, the Man of sinne.

*Id. pag. 331.* An able Pastor (*H. B.*) in a generall Fast in *London* pleading for reformation, under *Iosua's* removall of the excommunicate thing, told us in plaine tearmes, that the main thing was, That damnable Hierarchie (of Bishops) who made no matter of sinking Church and State, so they might swim in honours and pleasures.

<sup>k</sup> *Trav. discip. Eccl.* Excommunicatio est censura Ecclesiæ qua



rating, and libelling, have brought, not onely their persons, but their venerable calling, into much contempt and hatred, as though it were some prophane and noisome evill.

<sup>a</sup> Amb. Epist. 42.  
Venenum in den-  
tibus habent. Op-  
tat. Milevit. c. Par-  
men. l. 2. In corde  
livoris acuerūt no-  
vaculus linguae.

Thirdly, they have with bitter clamors <sup>a</sup>, defaced the publike service of our Church (*being a forme of divine worship, of so good quality, as that since the holy Apostles dayes, the Christian world never enjoyed any more reverend and religious*) and by this meanes, the solempne worship of God and Christ, are neglected in many congregations: and instead thereof, an indigested forme and conception of extemporall prayer is brought in.

Now I humbly desire your *Grace*, and al benevolent and indifferent *Readers*, to consider the ungracious dealing of these men.

<sup>b</sup> Sions Plea. p 87.  
In the 2d. Coman-  
dement is forbid-  
den all will-wor-  
ship, all rites & ce-  
remonies of mans  
devising in Gods  
worship: and fur-  
ther, every calling  
of Ministers and  
Elders that is not  
appointed and ap-  
proved of God. p.  
278. give the se-  
cond Commande-  
ment the due ex-  
tent: this Iron if  
it be welplied, wil  
bow downe the  
backe of the Prela-  
cie, and breake the  
iron sinew of all  
superstitious wor-  
ship.

First of all, the generall ground of their proceedings by which they justifie themselves, and their owne precepts, and condemne others, is this which followeth: *No officer must governe or Minister in the Church: neither any forme of divine worship, or Ceremonies be used, but onely such as are commanded in the Word.* It will be over-long to relate in what manner they prove this; whether by the second Commandement <sup>b</sup>: or by *Ier. 7. 31.* or by *Exod. 25. 40.* *Looke that thou make them after their patterne which was shewed thee in the Mount:* or by *Omnis Planta, every plant which my heavenly Father hath not planted, shall bee rooted up, Matth. 15. 13.* But in conclusion they resolve us not, what they understand by the commandement of the Word: Whether a *literall and formall Commandement*: or a Commandement inferred by any necessary inference: or an example and president, which hath the force of a Law. Now we are certaine that their owne Presbyterian platforme, is warranted by no Commandement in any of these three senses. For we reade of no *literall or formall Commandement for their Vestry Elders*:

*Elders : Neither can they prove the ordination of this new generation, by any necessary inference of holy Scripture : and as for example of Scripture, we find none having the force of a law. The plaine truth is, we finde no example at all : For the Elders mentioned, 1 Tim. 5. 17. were Priests in holy Orders, as appears plainly, by the eightene and nineteene verses of that Chapter: But if some example had beene extant, Vnlesse they can demonstratively prove, that such example hath the force of a perpetuall law, This will conclude no more for the perpetuall continuance of Vestry Elders: Then the holy Apostles observing the legall Sabbath; Or their abstinence from bloud and strangled: Or their unction of the sicke with oile, will conclude for extreme unction: or for the keeping holy the seventh-day Sabbath: or for perpetuall abstinence from bloud or strangled.*

*These imperative men mightily forget their owne principle: For they create new Senators, Vestry-Elders, without any commandement of the Word: They command whatsoever their own working-heads affect, without commandement of the Word, to wit, Omniparity of Church-men: Fathers to present their children in their owne persons, at Baptisme: Christians to dreame religious dreames on Sunday nights: Parents to give significant names to their children, to wit: The Lord is neere: More triall: Reformation: More fruit: More joy: Sufficent: Deliverance: Dust, &c. But their negative precepts are sance number: no Private Baptisme: no Kneeling at the Communion: Bowing at the Name of Iesus: Communicating with a reading Minister: Keeping Christmasse-day, and other Holy-dayes: reading Homilies: Reading Apocrypha: Ringing more Bells than one upon a Sunday, or fetching a pint of wine out of ones owne house: Standing up at the Creed: Looking towards the Chancell in Common-prayer: Often rehearsing the Lord's-Prayer: Reading the Letany, and Epistles and Gospels, &c.*



But these sanctified Senators will say : *That the second Commandement (which they have made, in Catholicon, to prohibite what their will disliketh,) condemneth all things before rehearsed. But it is not sufficient to say : They must demonstratively prove out of the Word, their assertions.*

Now the second Commandement prohibiteth none of the former actions, *Verbatim*, or in expresse termes : Nor yet by necessary illation ; For the sense of the Commandement is : *Thou shalt worship no Idoll, &c. Lev. 26. 1.* But the Sonne of God, and His blessed Name are no Idols : The Son of God, in the blessed Eucharist, giving us His body and blood, is no Idoll. Therefore religious adoration of Christ, in the holy Eucharist, and at the rehearsing the Name of *Iesus*, is no superstitious act, prohibited in the second Commandement. But the Author of *Sions Plea*, will have Court Bishops, Cathedrall Churches, Parish Clerkes, and Churchwardens, &c. condemned by the second commandement. And why not say we, *Vestry Elders* ? For these grave Senators are no where commanded in *God's* Word, either formally or virtually : And therefore, *In malam crucem abeant* : Let them be packing to the Crutched-Friers :

Concerning *Bishops*, and their authority, these men affirme, that the same is not ordained in the Word, But condemned by Christ, &c. But our answer is, that the holy Apostles themselves ordained *Bishops* in all eminent Christian Churches, to wit, *Timothy at Ephesus : Titus in Creta : Evodius at Antioch : Polycarp at Smyrna, &c.* Now the Apostles act was according to the Word, for they were men inspired by the Holy Ghost. And the Apostles ordination is proved by witnesses, against whose testimony none can except<sup>a</sup>, that consider impartially the infallible properties of true and lawfull witnesses. For they are many in number, *A cloud of witnesses* : All the orthodoxall Fathers since the

<sup>a</sup> Wefenbach. in Pandect. li 22. tit. 5. de qualitate Testium. 2 Cor. 13. 1.

the Apostles age : *Some* of them lived in the Apostles times, and were their auditours <sup>a</sup>. and some of them succeeded those which were ordained Bishops by the Apostles : *They* were faithfull witnesses, even unto death <sup>b</sup> : *They* consent and accord in their testimony : *And* they are such, to whose testimony the *Christian* world giveth credit, for the waightiest matters in religion : to wit, concerning *the number and integrity of the Bookes of Canonick Scripture* : The *holy Apostles Creed* : and next unto the holy Scriptures concerning *The eternall Deitie of our blessed Saviour*, &c.

1 The subscriptions of two of *Saint Paul's Epistles* testifie <sup>c</sup>, that *Timothy was Bishop of Ephesus* : and *Titus of Creta*. And the ancient History of the Church testifies the same <sup>d</sup>. *Ignatius* the Martyr, (who lived at the least thirty yeares in *Saint Iohn* the Evangelists dayes <sup>e</sup> :) *Tertullian*, *Irenaeus*, *Cyprianus*, &c. testifie the like concerning *Evodius*, *Polycarpus*, *Linus*, *Papias*, *Clemens*, &c. And that Bishops ordained by the Apostles, were not titular and nominall onely, but such as had power of jurisdiction, and power of ordination, is witnessed by *Ignatius*, *Tertullian*, *Cyprian* <sup>f</sup>, and by the whole *Catholike Church* : And *Saint Hierom* himselve <sup>g</sup>, whose testimony some men have laboured to draw another way, confirms the same.

2 This forme of Ecclesiasticall government is agreeable with the presidents of holy Scripture, both in the time of the *old Testament* : and with the *Apostles forme* of government, who in their owne persons exercised authority over all other Pastors, and at their decease ap-

rum Ecclesia habens Polycarpum a Ioanne conlocatum Episcopum. Iren. lib. 3. c. 3. Polycarpus non solum ab Apostolis edoctus & conversatus cum multis ex iis, qui Dominum nostrum viderunt; Sed etiam ab Apostolis in Asia, in ea quae est Smyrnis Ecclesia, constitutus Episcopus : & quem nos vidimus in prima nostra aetate, &c. Ib. Ab Apostolis Episcopatum sortitur Clemens. Ib. Habemus eum qui ab Apostolis ordinati sunt Episcopi. Euseb. Hist. lib. 3. cap. 30. Hieron. Catalog. in Polycarpo. Cypr. Epist. 65. f Ignat. ad Trall. Quid aliud est Episcopus quam is qui omni principatu & potestate superior est? Id. ad Magnes. Decet vos (Presbyteros & Diaconos) obedire Episcopo, & in nullo illi refragari. Id. ad Smyrnens. pag. 68. ad Ephes. pag. 217. 219. g Hieron. ad Nepotian. Esto subjectus Pontifici tuo, & quasi animae parentem suscipe. Tertul. de Bapt. cap. 17.

a Iren. lib. 3. cap. 3. Euseb. Cron. Anno Christi. 104.

b Athanas. d. Incarnat. Verb. pag. 59. & Ep. ad Dracont. p. 738. Quot ab Idolis converterunt? quot a furiosa & daemoniaca consuetudine suis admonitionibus compescuerunt? quot adduxerunt Christo servos?

c 2 Tim. 4. The subscript. The second Epistle unto Timotheus, ordained the first Bishop of the Church of the Ephesians. Titus 3. It was written to Titus ordained the first Bishop of the Church of the Cretians.

d Euseb. Hist. l. 3. c. 4. Timotheus sane primus Ephesianae parociae, Sicut & Titus Cretensium Ecclesiarum Episcopatum sortitus scribitur.

e Theodoret. Dial. 1. c. 12. Ignatius. Euseb. in Cron. An. Dom. 104. Ignat. ad Antioch. Memento Evodii beatissimi Pastoris vestri, qui primus vobis ab Apostolis ordinatus est Antistes. Tertul. c. Her. ca. 32 Smyrneo-

pointed



h Cyrian. Ep. 42.  
n. 4. Hier. Com. in  
Tium. c. 1. Idem c.  
Vigilantium. Aug.  
in Psal. 44. Pro pa-  
tribus tuis nati  
sunt filii, &c. Pa-  
tres missi sunt A-  
postoli, pro Apo-  
stolis nati sunt fi-  
lii, id est, constitu-  
ti sunt Episcopi.

i Sions Plea. p. 29.  
What grosse, ab-  
surd, blasphemous  
intruthes, these  
bookes are stuffed  
withall, especially  
the Service Booke,  
pag. 178. Our reli-  
gious worship of  
God is overlaid  
with the rubbishi  
of idolatry, and su-  
perstition, p. 314.  
Ægyptian Garlick.  
k Abridgement. p.  
89. Admon. 1. p. 9.  
Admonit. 2. ad p.  
41. Fall of Babel,  
p. 29. Altar Da-  
ms. p. 612. Sions  
Plea, p. 29, 316,  
317.

l Elton on the Coloss.  
pag. 308. John D. upon  
the second Commande-  
ment, pag. 17. Sions  
Plea, pag. 107. What-  
soever is besides the  
Word, is against the  
Word, whatsoever wor-  
ship is not of God's owne prescription, is condemned under the name of Idolatry. m Id p. 29. The  
Service Booke which they cannot deny to be raked out of three popish Channells, the Breviary, Ri-  
tuall, and Masse booke. n Nullus sanæ mentis, quæ domi reconciliata habet, traducit ac repre-  
bendit, sed suis quisque faver.

pointed Bishops, to be principall Rulers, in all eminent  
Christian Churches <sup>h</sup>.

Now whereas the adversaries of the Prelacie contend,  
that Episcopall gubernation is prohibited by CHRIST,  
Matth. 20. Marke 10. Luke 22. They have no minde  
to consider, that the holy Apostles themselves, to whom  
our Saviour's words were personally directed, did all  
their owne dayes exercise jurisdiction over all other  
Ecclesiasticall persons: And therefore their great Lord  
and Master prohibited not superiority and government  
over Priests and Deacons, but such forme of govern-  
ment as was meerely secular, and not conformable or  
subordinate to the rules of the Evangelicall Law.

In the last place, after these Senators have in such  
manner (as your Grace hath heard) battered Episcopall  
Government, with their paper-shot, Then they fall  
pell mell upon the Service booke <sup>i</sup>.

One of this Novell generation, in a Tractate, intituled,  
A survey of the Booke of Common-prayer, makes  
quæres, and hath no lesse than two hundred double quar-  
rels, against our Church-service, and the Ceremonies  
thereof. T. C. in his dayes, and his disciples named in  
my margine <sup>k</sup>, are confederate in the same gall of bitter-  
nesse, and bond of iniquity.

Their prime objections are: The forme of the Com-  
mon Service, is not commanded in the Word <sup>l</sup>, And  
some materials thereof, are taken out of the Romish  
Breviary, Portuis and Masse-booke <sup>m</sup>.

Touching the first, they declare not, whether their  
meaning is, That every lawfull forme of Divine Ser-  
vice, must be taken verbatim out of the Scripture: Or  
whether it be not sufficient, to have the same conforma-  
ble to the rules of holy Scripture. If they say the first,  
*propria sua vineta cadunt* <sup>n</sup>, they cut the throat of their

owne

owne praying, singing, preaching, and saying, for the same are not word for word in holy Scripture: but if they require onely the latter, we are able to maintaine against all *Presbyterian backbiters*, that our English Common Service, and our Ceremonies, are conformable to the rules of holy Scripture.

And their second *objection*, borrowed from the heretiks the *Donatists*, makes an impetuous sound & impression in popular auditories, but it is vain and of no force, with the judicious. \* For if the materials received out of the Romane *Missall*, and *Portuis*, are in their proper quality, true and holy, then the Lord himselfe is the prime Author of them: and our Church hath warrant, from the example of God and Christ of using them.

We may not dislike the *Magnificat*, or *Te Deum laudamus*, or the *Lords Prayer*, or the *Apostles Creed*: the *Epistles & Gospels*: *Baptizing of Infants*: *Bread and Wine in holy Eucharist*: *Imposition of hands in ordination*: *Reverent & decent habit, gesture, & formality in divine worship*; nor any other action, in quality good, or *adiaphorons*, convenient and subservient to Gods outward worship: We ought not (I say) abhorre or reject such things, because the *Romane Church* hath used them: for the Christian Church it selfe received the bookes of the Old Testament from the *Synagogues of the Iewes* <sup>b</sup>: and S. *Augustine* <sup>c</sup> saith, *If the Gentiles had any thing good in doctrine (or manners) holy Christians did not reject or distaste the same.* Our Lord and Saviour made water which had beene superstitiously abused by the *Pharisees* in their *Lotions*, *Matth. 15. 2.* *Mark. 7. 3.* the materiall element of *Baptisme*: and Bread and Wine prophaned by *Gentiles* in their idoll service <sup>d</sup>, the materiall Elements of the *Holy Eucharist*. In *Ioshua*, the silver and gold of *Iericho*, was by Gods commandement put into his owne treasury, *Chap. 6. 24.* The *Censers of rebellious Corah*, &c. were by Gods mandate, made Plates, for the covering of the holy Al-

\* \* \*

tar,

a *Cypr. Ep. 73.* Quale est, ut quia hoc Novatianus facere audet, nos putemus non esse faciendum?

*Aug. d. Bapt. c. Don. l. 3. cap. 11.* Neque enim quicquid Hæretici perverse fuerint imitati, faciendum a Catholicis non est, quia illi similiter faciunt.

b *Aug. in Psal. 41. & in Psal. 56.* Nobis serviunt Iudæi tanquam capserii nostri: studentibus nobis codices portant. Codicem portat Iudæus, unde credat Christianus: Librarii nostri facti sunt

c *August. d. Bapt. c. Don. li. 6. cap. 44.* Ipsi Gentiles si quid divinum & rectum, in doctrinis suis habuerunt non improbarunt sancti nostri

d *Iustin. Mart. Apol. 2.* ὅτι καὶ τὰ τοῖς Ἰουδαίοις ἀμυστοῖς καὶ ἀκατάστατοις καὶ ἀκατασκευαστοῖς τοῖς Ἰουδαίοις



a Aug. Epist. 154. ad  
Publicolam.

tar, Num. 16. 38. *De luco alienorum Deorum* (saith  
*Augustine* a) wood growing in Idoll Groves, by  
Gods appointment was made fiewell for sacrifice : and  
when things prophaned and abused, are converted to  
holy use : *hoc de illis fit quod de hominibus, cum de sa-  
crilegis & impiis, in veram religionem mutantur* : the  
same is done to them, which is done to men, when  
they from being prophane and sacrilegious, are conver-  
ted, and made religious.

The Bishops therefore of the Church of *England* did  
no wayes offend, by receiving from the Romane Church  
into our divine service, such materials, circumstances or  
ceremonies, as were religious and good.

But now, whereas these *Zelots* complaine of us, for  
partaking with the Romane Church, in things lawfull  
and good : they themselves comply with the same in  
Articles and Actions, which are of no good quality.

For example.

First, as the Romists make their Church, the onely  
Spouse of *Christ*, and their Doctrine onely Orthodox-  
all verity : So likewise the Presbyterians esteeme them-  
selves, and their pure Sect, the onely Kingdome of  
*Christ* : they stile none *Brethren*, but their owne secta-  
rians : all their doctrinals are the pure Word of  
C H R I S T : they stile their extemporall preaching,  
*per excellentiam*, The Word : and as learned Papists  
make their Churches preaching, the sole instrument of  
working grace and saving faith b : So likewise do these  
men, concerning their owne ecclesiasticall sermonizing :  
and whatsoever quality or effect, sacred Scripture ascri-  
beth to *Apostolicall preaching*, or to the word of divine  
inspiration, *Rom. 1. 16. & Chap. 10. 17. Heb. 4. 12.*  
these presumptuous Senators ascribe the same, to their  
owne private doctrine and forme of preaching.

2 These Presbyterian Dictators, without any mani-  
fest and demonstrative prooffe, make their owne forme  
of discipline the *scepter of Christs kingdome, the stan-*  
dard

b Bosius d. fig. Eccl.  
l. 2. Greg. d. val. Ana-  
lys. fid. Cath. li. 8. Sta-  
pleton. Relect. Con-  
rov. 5. quast. 3. ar. 4.  
Id. Princip. doctr. l. 8.  
co. 18.

*dard of Christ, the soule of the mysticall body of Christ,* and consequently, *a proper Character* of the true Church. Now what doe Romists more, concerning their ecclesiasticall policie?

3 The Romists teach, that the materiall sword of Kings and Souldiers is to be exercised *ad nutum & patientiam Sacerdotis* <sup>d</sup>: according to the beck and mercy of the High Priest: so likewise the Presbyterian Senators, challenge power to command Princes, to execute their decrees, and to say to the King and Temporal State, in our Saviours name, *Luke 19.27. Those mine enemies which would not that I should raigne over them, (by the Scepter of my Kingdome, Presbyterian discipline) bring hither and slay them before me* <sup>c</sup>.

*d Cap. unam sanctam  
d. major. & obed.  
glossa.*

4 Some Zelots of this fraternity, are so far transported, with furious indignation against the opposites of their *New-borne Republike*, as that (neglecting what they have objected against the Prelates) themselves comply with the most impudent and mercilesse Romists, in their cursed speaking and writing, and likewise in their cruelty:

*c Sions Plea. p. 196.  
201. As the Minister  
must do his part with  
the spirituall sword:  
so the Magistrate must  
doe his part, in removing  
this evill with  
the sword of justice.*

Their two generall maxims are: 1. That all things in religion and manners, ought to be regulated by the Commandement of holy Scripture. 2. It is altogether unlawfull for the English Church, to comply with the Romane in the vse of Ceremonies, formes of Service, or any other indifferent things: and by force of these two rules they condemne Episcopall authority; the common Service; and all Rites, Ceremonies, and Gestures in Religious worship, which have beene used by Pontificians.

But now presently I shall make it appeare, that these men themselves in their morall practice transgresse both these rules.

1 Holy Scripture commandeth: *Be you mercifull, as your heavenly Father is mercifull. Love your enemies, blesse them that curse you, doe good to them that hate you,*



you, that you may be the children of your Father in heaven. Be ye followers of God as deere children, and walke in love, as Christ loved us. Railing and cursed speaking is a character of infidels. Their throat is an open sepulcher, the poyson of Aspes is under their lips: whose mouth is full of cursing and bitternesse: Their feet are swift to shed blond. These filthy dreamers despise dominion, speake evill of dignities. These speake evill of those things they know not. Michael the Archangell contending with the Divell, &c. durst not bring against him railing accusation.

Now the Presbyterians, who make the Commandements of holy Scripture the onely rule of all actions, fulfill the former precepts in manner following: to wit, the cleane contrary way.

I will not presume to trouble your Grace, or my Readers, with raking into the old kennels of Thomas Cartwright, Udall, Penry, Martin Senior, Martin Junior, more worke for Cooper, &c. But I shall humbly intreat your patience, to give me leave to relate unto you some few passages out of a moderne Presbyterian tractate, intituled, *Sions Plea against the Prelacie*.

This remarkable author, followeth the Rule of the word in manner following:

First he belcheth out all the venomous, and opprobrious language, which the bottomelesse pit could afford him, against English Prelats, and against all that favour their order. Then he perfwadeth Ministers and Magistrates, to set themselves against their *superstitious worship* (the Service booke) and to pursue these Prelates, with an *Holy hatred*<sup>a</sup>: that is, to dash the braines of *that Babylonish Prelacy against the stones*: & according to *Luke 19, 27. But those mine enemies which would not that I should raigne over them* (by my Veltry-Senators) *bring hither, and slay them before me*<sup>b</sup>. And againe, *Strike that Hazael in the fifth rib; yea, if farther and mother stand in the way, away with them*<sup>c</sup>.

Strike

a Sions Plea. The second mean of removall of this great evill, is: for Ministers and Magistrates, to set themselves against this superstitious worship, and Antichristian government: teaching and exhorting others to doe the same: They must labour, and cause others labour, for an holy hatred of the Prelates and their burthens.

b Sions Plea p. 196.

c Idem. p. 240.

*Strike this Basilik veine, for nothing but this will cure the plurisie of our State.*

2 This Stibiarian presseth audaciously upon the Royal Throne : and after some *Scarrification* <sup>d</sup>, tendereth a bitter pill of sacrilege and cruelty : but when the same was rejected because it was violent, then he presents his *Antimonian* potion, to the States of the Kingdome : now these likewise understanding that he was an Empiricke, give him repulse. Vpon which occasion, hee changeth his Profession, & turnes *false-prophet* : 1. He presageth happinesse to as many as should comply with him in his fury. 2. He denounceth many woes to open adversaries. 3. He declameth against *luke-warme Laodiceans*, who being well affected towards the holy cause (of sacrilege) are not active, and such as the Prophet *Jeremy* requireth ; *men in the streets*.

3 This Presbyterian man of warre, congratulates a certaine *notorious murther*, committed by a Zelote of his owne devotion ; he maketh this damned act, an *heroicall vertue* : and blasphemeth God Almighty, making him the author of this diabolicall Assassination <sup>e</sup>.

He exhorteth the Nobles of the Land to proceed in this bloody execution, saying : *G O D hath chatked out this way unto you : G O D having offered himselfe to guide you by the hand, in giving this first blow, will you not follow home ? The sprinkling of the blood of the Wolfe, if wee can follow the Lord in it, may prove a meanes to save, &c. The counsell of Hushai to Absalom sorteth well with this businesse, that all Israel should be gathered from Dan to Beersheba, as the sand of the Sea in number : who may with the ropes of their prayers, joyned to the power of your hands, draw the Citie of their Babel into the River of destruction, untill there be not one small stone found.*

Lastly, These *Novell Senators*, deliver some positions concerning the holy Scripture in such a large, and con-

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d Id. pag. 41, 79, 208, 213, 215, 224, 248, 270  
The good harmlesse King being captivated &c. We must not loose you and the Kingdome, by preferring your fanisie or groundles affection, before sound (Presbyterian) reason. You should complaine to the heart that the head is much distempered. The Lion must be cured (by the Presbyterian Senate) of the Kings Evil. We reade of Uzziah his proud attempt, &c. the valiant men of the Lord withstood him, shewing from the Law, &c.

e D. Buck. pag. 160, 162, 166, 176.  
Prosp ad ob. Vinc. 10.  
Detestanda & abominanda est opinio, quæ Deum cuiusquâ malæ actionis credit authorem : Adulteria matronarum, & corruptelas virginum nõ instituere novit sacra divinitas, sed damnare : Nec disponere, sed punire. Gaudet. Brixian. in Exod. 31.  
Ingentis sacrilegii est, vel cogitare, quod Deus, qui non solum bonus & justus, sed ipsa bonitas & justitia est, vel jubeat vel cogat aiquid fieri, quod factum damnet.



fused manner : as that by this meanes they become the occasion of pestiferous schismes and heresies.

For whereas the Article, concerning the perfection and perspicuity of sacred Scripture, ought to be delivered with distinction and limitation : these novell teachers, by their confused and presumptuous tendrye, make their owne opinative sense, and application of Scripture, the common rule and modell, of theologicall questions, and morall actions.

But there is a vast difference, between the holy Scripture in it selfe, and the singular phantasies and expositions obruded upon it <sup>a</sup>, by private spirits. For the first is the Word of Truth, and *Evangelium Domini*, the LORD's holy Gospell : but the other at the best, is *Evangelium hominis*, an humane gospell, but many times, and which is worse, *est evangelium diaboli* <sup>b</sup>.

*The life and soule of holy Scripture, is the true sense and exposition thereof : non in verbis Scripturarum est Evangelium, sed in sensu : non in superficie, sed medulla : non in folijs, sed in radice rationis* (saith Saint Hierome <sup>c</sup>.) The verity of the Gospell is in the sense, and not in the bare letter : in the inward marrow, and not in the outside : in the roote of reason, and not in the outward blade or leaues. *Tantum veritati obstreperit adulter sensus, quantum & corruptus stilus* (saith Tertul.<sup>d</sup>) an adulterous sense crosseth the verity of Scripture, no lesse, then the corrupting of the Text.

*The common rule of faith and obedience, must bee constant, immutable, and uniforme* : but private opinions, expositions, and applications of Scripture, are *various, mutable, and contradictory* : therefore the same can no more be a just rule, and modell of lawfull actions, then contrary windes, gusts, and streames, of safe and regular navigation.

*The Article therefore of our Church concerning the perfection of holy Scripture must be expounded in manner following, to wit: Sacred Scripture truly expounded,*

a Hilar. d. Trin. Disfor-  
um intelligentiam,  
non ex ipsis dictis ex-  
pectant, sed imponit:  
& hoc cogunt dictis  
contineri, quod ipsi  
met apud se præjudi-  
catis opinionibus per-  
suaserunt esse intelli-  
gendum.

b Hieron. in 1. cap. ep.  
ad Gal. Interpretatio-  
ne perversa ex Evan-  
gelio Domini fit Euan-  
gelium hominis, vel  
quod pejus est, Diabo-  
li.

c Hieron. c. Lucife-  
rian. & in ep. ad Gal.

d Tertul. d. præscr. ca.  
17. 38. 40. Clem. Ro.  
ep. 5. apud Gratian. d.  
37. c. Relatum. Chrys.  
in Ioan. hom. 39.

August. d. Genes. ad  
lit. lib. 1. cap. 18. & in  
Ts. 48. c. 1. Hieron. c.  
Lucif. in fine Dialogi.  
Nec sibi blandiantur,  
si de Scripturarum ca-  
pitulis videntur sibi af-  
firmare quod dicitur:  
eum & Diabolus ali-  
qua de Scripturis sit lo-  
quutus : & Scripturæ  
non in legendo confi-  
sunt, sed in intelli-  
gendo.

ded, and rightly applyed, is a compleate and sufficient rule, to direct our judgement and beleefe, concerning all verity meere supernaturall.

Also it delivereth maximes, rules, canons, and it containeth many presidents and examples, for the better ordering and perfecting of civill, morall, and Ecclesiasticall duties and actions. The same likewise is so farre forth sufficient, in propounding the Articles of faith, and the precepts of good manners, necessary to bee beleaved and obeyed by Christians in generall : that if they shall duly observe the order and meanes appointed, they may rightly attaine the sense and understanding of them.

Now the meanes to attaine the sense of holy Scripture (upon which I shall touch for the present) are :

1 A true, right, and perspicuous translation of the Scriptures, out of their originall tongues. And this is a worke of great skill : and requireth much diligence, good conscience, and many helpes, of learning, art, and reading.

2 Holy Scripture hath formes, phrases, and expressions of matters supernaturall, peculiar and proper to it selfe. *Christ* is called  $\lambda\acute{o}\gamma\omicron\varsigma$ , The Word, *John* 1. 1. *G O D* is said to be Three, and One, 1. *Iohn* 5. 7. *The Word was made flesh*, *Iohn* 1. 14. Divine predestination : By nature children of wrath : Iustification : New Birth : the Church the Body of *Christ*, of his flesh, and of his bones. *Ephes*. 5. 30.

3 Some prime Articles of faith, are not delivered in a literall or catechisticall forme of speech, but they are collected and concluded by argumentation, out of sentences of Scripture, and by comparing of fundry Texts, one with another. And sometimes there is a seeming difference between one Text of Scripture and another, *Ioh*. 10. 30. and *Ioh*. 14. 28. *Rom*. 3. 28. and *Iam*. 2. 24.

Now the *Presbyterians* shall not finde the holy Scriptures in these and many other such like things, so perspicuous,



a Hieron. Tom. 3. Ep. ad August. In Scripturarum expositione quædam vel obscurissima sunt.

Aug. in Ps. 140. Sunt in Scripturis sanctis profunda mysteria, quæ ad hoc absconduntur, ne vilescant. &c. Id. de Trin. li. 15. c. 17. Id. de mendac. ad Consent. c. 14. Gregor. ep. ad Leand. ca. 4. & sup. Ezech. Hom. 17. Isidor. Pelus. li. 2. ep. 5. Fulgent. serm. d. confes. Aug. ad Volusian. ep. 3.

Whitaker d. Ecclesiæ, pag. 220. Sūt quædam Scripturæ loca, de quibus nihil certi statui potest.

Id. Duplic. li. 1. c. 13. pa. 201. In Scriptura non omnia aperta, & palam exposita sunt, sed abstrusa & recondita multa sunt.

Pareus, in Genes. 4. pa. 699.

b Athanas. ad Adelph.

ἡμεῖς δὲ πιστεύομεν ὅτι ἡ ὁρθή, καὶ ἐκ διατηρήσεως Ἀποστόλων ὁρμώμενη, καὶ παραδωθεὶς τῷ πατρὶ ὁ βεβαιώμενη.

cuous<sup>a</sup>, as that every private person, by *helpe of the Spirit, and by their mother wit*, may easily understand them, and rightly judge of controverted articles by them. And these new men, undervaluing all humane learning, and rejecting, and crying downe the *testimony, and tradition of the Ancient Catholike Church*; have set open a wide doore to Heretikes, and Schismatikes, and among the rest, to new *Photinians, Socinians, semi-Pelagians, Anomians, Anabaptists, &c.* And if any hereafter will proceed further, and question the Canonick authority of Saint *Iohns* Revelation, or the Acts of the Apostles, &c. I doe not as yet conceive, what these Masters (having disannulled all Tradition and authority of the ancient Catholike Church) will bee able to plead against them.

The Church of England hath proceeded, a right and orthodoxall way: For we have justly rejected all counterfeit and adulterous Traditions, namely, all such as are not truely ancient and Catholike: Nor yet subservient to the doctrine of holy Scripture: But on the contrary, we maintaine the uniforme testimony and tradition of the Primitive Church, complying with holy Scripture, and being subservient to true faith and godlinesse.

It falleth out many times, that some verities, which are evident enough, to peaceable mindes, out of holy Scripture, are notwithstanding opposed by Adversaries, as namely, *Childrens Baptisme: Communion in both kindes: Church-Service in a knowne language, &c.* In such cases, when we have the testimony, example and Tradition of the Primitive Church, confirming our inferences from those Scriptures, which wee alleage: This addeth reputation to our doctrine and practice, and very much confoundeth our Adversaries.<sup>b</sup>

Now the Presbyterian faction proceeding a contrary way, are easily brought to a *non-plus*, even when they have a good cause: But concerning their maine cause,

to

to wit, the externall government of the Church : *When* (upon their grand principle, that *no ordinance must take place in the Church, but such as is verbally, or by necessary consequence commanded in holy Scripture,*) *They* reject that forme of government which is approved by the perpetuall testimony of the true Catholike Church : *They* utterly damne their owne consistorian Regiment, for the same can neither be proved by any literall Texts of holy Scripture : *Nor yet* by necessary inference out of Scripture : *Because* all Texts and sentences, which they make foundations of this new Fabricke, doe not so much as *probably* conclude that which they require.

*By* these mens positions, and irregular proceedings, many of our people are infected with dislike and hatred of the godly forme of our Church-Service, administration of Sacraments, ordination of Ministers, and with our Ecclesiastical Rites and Ceremonies : and are perswaded, they are *Superstitious*, and that it is unlawfull, to observe them. *And* this conceit hath quenched the devotion of many good people, towards *God's* publike worship : *It* hath caused a fraction and division in the Church and State : *And* brought forth a novell spawne and frie of *Donatists, Novatians, Separatists, Anabaptists, &c.* *Also* many are become contentious and factious in civill affaires : *And* the ancient love and respect, which our *English* Nation was wont to beare to Sovereigne Authoritie, is much cooled and decreased. *But* one mischiefe besides, is remarkable : *Namely*, that many people, piously affected in their generall intentions, *Men and women* fearing *God*, loving His Word, sober, charitable, and vertuous in their morall conversation, *Are made a prey to schismaticall Leaders* <sup>a</sup> : *And* whereas, had they exercised religion, and other vertues, in *Unity* and obedience of the Church, whereof they are members, (as all religious persons in ancient time were wont to doe <sup>b</sup>) *this* would have beene honour and

A

comfort

a Minut. Felix. in  
Oflav. Incaute creduli circumveniuntur ab iis, quos bonos putaverunt.

b Hieron. c. Lucifer. ca. 7. Illo tempore nihil tam conveniens servo Dei videbatur, quam unitatem sequi.



comfort to themselves : *And* their vertues and good life, *would* both have honoured the Religion professed in our Nation, *And* likewise have beene exemplary to others : *But* it now falleth out , *That* the poyson of Schisme hath corrupted all the former: *They* bring scandall and dishonour to our religion : *Their* outward vertuous deeds are thought to proceed from *hypocrisie and blinde zeale* : and they are rather scorned and contemned, than honoured and imitated: *And* they themselves, in stead of receiving honour and comfort, are fallen into disgrace, hatred, danger, and losse, and some of them into great misery. *The* remedy of the former evils must be these things which follow :

1 *A true* and plaine discovery of the falsitie and deceitfulnesse of Presbyterian principles : *And* the Reader shall finde some passages in this ensuing Treatise, very usefull and materiall for that purpose.

2 *Divines* must become studious, of *pious and venerable antiquitie* : *And* in their judgement, and their doctrine, they must not vary from the same, unlesse evident and convincing reasons shall enforce them.

3 *And* there is one thing more, of great moment, to perswade people to live in conformity and unity of the Church : *To wit*, the holy and religious conversation of conformable men. *When* people shall observe *conformable Ministers*, diligent and industrious in serving G O D, and promoting the salvation of *Christian* soules, committed to their charge : *When* they behold in them, peaceable, sober, and vertuous conversation : *And* that they are no lesse diligent in sowing the seed of grace, than Heretikes and Schismatikes are, in sowing tares : *This* will prevaile very much, to perswade them to honour the present Church, and the discipline thereof.

*Now* on the contrary, no one thing hath beene a greater scandall, and occasion of withdrawing many from conformity : *Then* the prophane negligence of some conformable

conformable Ministers: Then *their* loosenesse of life: *Their* avarice and ambition, in heaping together Benefices and promotions: *And* then a grosse neglect in discharging their duty, *either* in their owne persons, or by entertaining and rewarding able and sufficient Curates.

Your Grace in your *Metropolitall Visitation*, hath begun a good worke, in taking this into your religious consideration, and you have endeavoured a reformation. **G O D** Almighty vouchsafe to give a blessing, and good successe to your pious intention, and that by your *Graces* authority, this scandall, before mentioned, may be removed out of our Church.

*There* might also (my Reverend good Lord) be a very profitable use, of some private form of pastorall collation with their flocke, for their direction and information in particular spiritual duties: such as was *private confession*, in the ancient Church. Now the Presbyterian Censors, upon *their Paralogisme taken from abuse*, have with such loud and impetuous declamations, filled the eares, and prepossessed the minds of many people, that they are exceedingly averse, from this soveraigne, and ancient medicine of consolation, prevention, and curing the maladies of the soule. c

*Having* now proceeded thus farre, in declaring the scandall, which by the factious deportment of Presbyterian spirits hath beene raised in our Church: and likewise having vindicated our mother Church from imputation of *Novelty*: I shall at the last apply my selfe to the subject of the Treatise following, and deliver the occasion, by which I was induced to handle this Question of the Sabbath.

A certaine Minister of *Northfolke*, (where I my selfe of late yeares was *Bishop*,) published a Tractate of the Sabbath: and proceeding after the rule of Presbyterian principles, among which, this was principall: That *all religious observations and actions*, and among the rest, the ordaining and keeping of Holy-dayes, must

c *Augustan. Confessi.*  
Nos confessionē retinemus præcipue propter *absolutionem*, quæ est verbum Dei, quod de singulis, autoritate Divina, pronūtiat potestas clavium: Quare *impiū esset ex Ecclesia privatam absolutionem tollere*, Neq; quid sit remissio peccatorum, aut potestas clavium intelligunt, si qui *privatam absolutionem aspiciantur*.

Gerrard. loc. com. d. Pænit. privata coram Ecclesiæ ministro confessio, quam auricularem vocant, quamvis non habeat expressum ac speciale mandatū, ac proinde non sit absolutæ necessitatis, tamē cum plurimas præstet utilitates, & *disciplina ecclesiastica par sit non potestrema*, publico Ecclesiæ consentu recepta, ideo nequaquā temere, vel negligenda, vel abroganda; sed pie, ac in vero Dei timore, præsertim ab illis qui ad *sacram synaxin* accedunt, usurpanda. *Inel. Def. Apol. p. 2, Divis. c. 7. pag. 192.*

*Cherm. Exam. Concil. Trid. p. 2. pag. 221. P. Marr. loc. com. class. 3, cap. 8, Sect. 28. Zanch. d. oper. Red. pag. 757. King James Meditar. upon the Lords prayer*



have a speciall warrant and commandement in holy Scripture, otherwise the same is superstitious: Concluded from thence, by necessary inference, that the seventh day of every weeke, to wit, Saturday, having an expresse command in the Decalogue, by a *Precept simply and perpetually Morall* (as the *Sabbatarians* teach) and the *Sunday* or *LoRD's Day* being not commanded, either in the Law, or in the Gospell: *The Saturday must bee the Christians weekly Sabbath, and the Sunday ought to bee a working day.*

*This man was exceeding confident in his way, and defied his Puritane adversaries, and loaded them with much disgrace and contempt. Besides, he dedicates his Booke to the Kings Majesty himselfe: He implores his Princely ayd, to set up his old new Sabbath: He admonisheth the Reverend Bishops of the Kingdom, and the Temporall State likewise, to restore the fourth Commandement of the Decalogue to his ancient possession: and profesleth that he would rather suffer Martyrdom, than betray such a worthy cause, so firmly supported by the common Principles of all our new men, who have in preaching or writing treated of the Sabbath.*

*But while he was in this heate marching furiously, and crying in all places where he came, Victoria, victoria: He fell into an ambuscado, and being intercepted, he was convented and called to an account, before Your Grace, and the Honourable Court of High Commission.*

*At his apparance, Your Grace did not confute him with fire and fagot, with halter, axe, or scourging (as a certaine Hot-spurre, a lybelling disciple of Thomas Cartwright's, traduceth the Iudges of that honourable Court<sup>a</sup>) But according to the usuall proceeding of your Grace, and of that Court, with delinquents, which are overtaken with error, in simplicitie, there was yeelded unto him, a deliberate, patient, and full hearing, together with a satisfactory answer, to all his maine objections.*

<sup>a</sup> *Martin Mar-pref. Protest. 13. Besides whorish impudency, halter, axe, bands, scourging, and railing, our Bishops have nothing to defend themselves withall.*

*The*

The man perceiving that the Principles which the *Sabbatarian Dogmatists* had lent him, were deceitfull, and that all which were present at the hearing (of which number there were some Honourable Lords of His Majesties Privie Councell, and many other persons of qualitie) had approved the confutation of his error: Hee began to suspect that the holy brethren, who had lent him his principles, and yet persecuted his conclusion, might perhaps be deceived in the first, as he had been in the latter. And therefore laying aside his former confidence, he submitted himselfe to a private conference, which by G O D's blessing so farre prevailed with him, That he became a Convert, and freely submitted himselfe to the orthodoxall doctrine of the Church of *England*, both concerning the Sabbath-day, and likewise concerning the L O R D's-Day.

Now becaule his Treatise of the Sabbath was dedicated to his *Royall Majesty*: and the principles upon which he grounded all his arguments, (being commonly preached, printed, and beleaved, throughout the Kingdome,) might have poysoned and infected many people, either with this Sabbatarian error, or with some other of like quality: it was the *King, our gracious Master*, his will and pleasure, that a Treatise should be set forth, to prevent future mischief, and to settle his good Subjects, (who have long time beene distracted about Sabbatarian questions) in the old and good way of the ancient, and orthodoxall Catholike Church.

Now that which his sacred Majestie commanded, I have by Your *Graces* direction, obediently performed: and I shall now desire Your *Grace*, and all other Readers, to take notice of these particulars following:

First, I have with much diligence, weighed and examined those mens arguments, which ground the religious observance of the Sunday, upon the letter of the fourth Commandement; and I have proved by demonstrative



a Aug. d. Temp.  
251. Dominicum  
diem Apostoli, &  
Apostolici viri,  
ideo religiosa so-  
lemnitate habendū  
sanxerunt, quia in  
eodem Redemptor  
noster à mortuis  
resurrexit, &c.  
(Nota hic sanxe-  
runt, hoc est, sancte  
& firmiter statue-  
runt. Fr. Sonhi. de-  
monstr. p. 4. ca. 4.)

monstrative arguments, that they are of no force. And therefore I have grounded it upon the uniforme practice and custome of the Ancient Catholike Church, which received the same from the holy Apostles <sup>a</sup>.

Also touching the manner of keeping it holy, I have walked in the old and good way of pious antiquity, and I have made cleare remonstrance, that the Ecclesiasticall and Civill Lawes and Constitutions, of our Church and State, accord, and come fully home, to the ancient decrees, Canons, and Precepts of the holiest Governours of former times.

The keeping holy the *Lord's* day, and of other Festivals, ordained by the Church and State, is a worke of piety, a nursery of Religion and Vertue, a meanes of sowing the seeds of grace, and of planting faith, and saving knowledge and godlinesse in peoples mindes: and our blessed *Lord* and *Saviour*, being duly and religiously served and worshiped upon the Holy-day, imparteth heavenly and temporall benedictions, to the King, the Kingdome, the Church, the publike, the private, and to the whole State.

Prophanation of the *Lords*-day, and of other solemne Festivall dayes, which are devoted to divine and religious offices, is impious, and hatefull in the sight of *God* and of all good men, and therefore to be avoided by such as feare *God*, and to be corrected and punished in those which shall offend.

And there is one kinde of sacriledge, usually committed in our Kingdome, which had his beginning from the *Presbyterians*, and hath infected innumerable multitudes amongst us: to wit, a prophane and thamefull neglect and contempt of the solemne forme of divine Service, appointed to bee duly used and frequented, by the publike constitution of our Ecclesiasticall and Temporall Lawes. Many of our Priests and Ministers, being infected with the *Presbyterian* drug, of despising our Church-Service, doe either mangle it, and transforme

transforme it, according to their owne phancy : or wholly neglect it, preferring their own devised formes before it: and our *Lecture-men*, and some others whom precise people, stile *powerfull Teachers*, doe seldome honour it, so much as with their owne presence : and whereas (if they were the men they desire to be esteemed) they should not onely honour it with their presence, but also *with their action* (not holding it a base office, to offer up to *God* in the name of the Church *the sacrifice* of publike prayer, thanksgiving, and worship) they in their Sermons and Lectures, and when they treat of Prayer, &c. at no time commend the use of it, nor declare the fruits and benefit of it, nor make it a necessary act of religion. And now lately, since I have beene reading many English Pamphlets and tractates of the Sabbath, I can hardly finde any Treatise wherein the use of the Common Service by the Minister, and the due frequenting thereof by the people, is once named among the duties or offices of sanctifying the *Lords-day*: Certainly, men doe not consider that it is a sacrilegious act, to rob *God* of such worship and service as the Church and State have devoted to him : and why may not men rob *God* of his Church, and Churchmen of their Tythes, aswell as of his Service? but besides this, it is a common injury to the whole kingdome, to the Kings Majesty Himselfe, his Gracious Queene, and lovely Children, to the Lords, Nobles, Bishops, Magistrates, the sick, the whole, and to all estates of people, to bee deprived of the publike suffrages of the Church, which amongst all religious and holy men, were ever esteemed as a common or universall *Sacrifice*, farre more pleasing to *God*, (being offered up by the generall vote of all the Land, in an uniforme consent, as it were with one heart, and with one voice) then the singular and affected devotions of private spirits.

And now, most reverend Father, having thus far presumed of your patience, in reading these former passages:



ges : I shall in the last place humbly intreat your *Grace*, to receive this Treatise of Mine, concerning the *Sabbath-day*, and concerning the *Lords-day*, into your favourable Protection. Many things perswade mee to dedicate the same to your *Grace* : namely, Your dignity and authority in our Church : Your religious care and affection, to reforme those evils of which I justly complaine : Your deepe judgement in matters Theologicall : Your reverent esteeme of venerable antiquity, and Your distaste of novelty : and lastly, Your long continued good affection to my selfe : all these have moved me, and some of them have obliged me to commend these my labours to Your *Graces* Patronage. I am assured, Your *Grace* will lovingly accept this Treatise, because it tendeth to the publike edification of the Church : and if it shall be truly understood, and impartially examined by such as reade it ; it may be a meanes to settle the Sabbatarian Controversie, which ever since *Th. Cartwright's unluckie dayes*, hath disquieted both Church and State.


*Your Graces in due observance,  
and love unfained,*

**FR. ELIENS.**



THEOPHILUS BRABOURNE  
IN A TREATISE

INTITLED:  
A DEFENCE OF  
that most Ancient and Sa-  
cred Ordinance of God's, the Sab-  
bath-day: maintaineth these  
*Positions following.*

I  HE first: *The fourth Comman-  
dement of the Decalogue; Re-  
member the Sabbath day to keepe  
it holy, &c. Exod. 20. is a Di-  
vine Precept, simply and intirely  
morall, containing nothing legally ceremoni-  
all, in whole or in part: and therefore the weekly obser-  
vation thereof, ought to be perpetuall, and to conti-  
nue in full force, and vertue to the worlds end.*

2 His second Position is, *The Saturday or  
7<sup>th</sup>. day of every weeke, ought to be an everlasting  
Holy-day, in the Christian Church, and the religi-  
ous observation of this day, obligeth Christians,  
under the Gospell, as it did the Iewes before the  
comming of CHRIST.*

B

3 His



3 His third Position is, *That the Sunday, or Lord's-day, is an ordinary Working day : and it is superstition and will worship to make the same, the Sabbath of the 4<sup>th</sup> Commandement.*

These Positions are to bee examined in this Treatise following, wherein shall be declared : That the two former, are repugnant to the authorised Doctrine of the Church of England, and to the unanimous sentence of the godly Fathers of the true Catholique Church of CHRIST, in all Ages : But the second Position, is not onely repugnant in manner aforesaid, but the same hath beene aswell in ancient, as in latter Times, condemned as Superstitious, Iewish, and Hereticall.

The third Position concerning the *Sunday*, or *Lord's-day*, shall bee examined in a proper Section, in which I will declare, what is agreeable to verity, and what againe, is erroneous in the same.

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T.B.



T. B. His Doctrine, concerning the perpetuall morality of the Saturday-Sabbath, is repugnant, to the publike sentence of the Church of *England* : and to the sentence of Divines who lived at the beginning of the Reformation.

The Rubrick of our Liturgy, at the foot of the Calendar, rehearseth all, and every Festivall Holy-day, to be observed in our Church throughout the Yeare : and it nameth all Sundayes of the yeare, the Feast of Circumcision, Epiphany, Purification, &c. and none other are ordinarily, to be kept holy by any Law of our Church.

Also the Curate is commanded, that he declare openly in the Church upon every Sunday, the Holy-dayes (if any bee) of every weeke : but the Saturday, is none of these.

The Homily of our Church, saith: *Rev. I. 10. I was in the Spirit, on the Lord's Day : Since which time God's people have in all Ages without gainsaying used to come together upon the Sunday, to celebrate and honour the Lord's blessed Name, and carefully to keepe that Day in holy rest and quietnesse, both Man, Woman, Childe, and Ser-*



## The Church of England

*vant. Ibid. We must be carefull to keepe, &c. not the seventh day, which the Iewes kept, but the Lord's Day, the day of the Lord's Resurrection, the Day after the seventh day, which is the first day of the Week.*

*Canon 13. Anno 1603. All manner of persons within the Church of England, shall from henceforth, celebrate and keep the Lord's-day, commonly called Sunday, and other Holy-dayes, &c. (amongst which, the Saturday of every Week is none.)*

*Statut. Edward. Regis, Anno 5. and 6. Neither is it to be thought, that there is any certaine time, or definite number of dayes prescribed in holy Scripture, &c. but that the appointment both of the time, and also of the number of the dayes, is left by authority of God's word to the liberty of Christ's Church.*

*Be it therefore enacted, that all the dayes hereafter mentioned, shall be kept Holy-dayes and no other; that is, all Sundayes in the Yeare, the dayes of the Circumcision of the Lord, of the Epiphany, Purification, &c.*

*Bishop Cranmer's Catech. Anno. 1548. The Iewes were commanded in the Old Testament, to keepe the Sabbath-day, and they observed it, every seventh day, called the Sabbath or Saturday: but we Christian Men, in the New Testament are not bound to such Commandements of Moses's Law: and therefore we now, keepe no more the Sabbath, or Saturday, as the Iewes did, but we observe the Sunday, and some other dayes, &c.*

John Fritb declar. of Bapt. pag. 96. Our forefathers which were in the beginning of the Church, did abrogate the Sabbath, to the intent that men might have an ensample of Christian liberty: and that they might know, that neither the keeping of the Sabbath, nor of any other day, is necessary. Howbeit, because it was necessary, that a Day should be reserved, in which the people might come together, to heare the Word of God, they ordained instead of the Sabbath, which was Saturday, the next day following, which is Sunday. And although they might have kept the Saturday with the Jewes, as a thing indifferent, yet did they much better to overset the day, to be a perpetuall memory that we are free, and not bound to any day, but that wee may doe all lawfull workes to the pleasure of God, and the profit of our neighbours, &c.

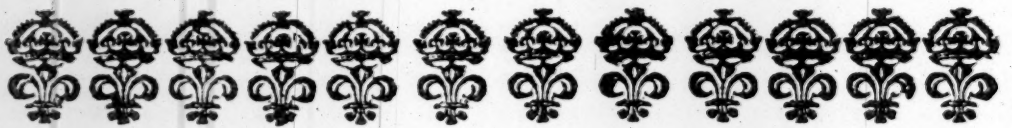
Will. Tindal. Answ. to D. More. ca. 25. We be lords over the Sabbath, and may change it into Munday, or any other day, as we see neede. Or may make every tenth day Holyday, onely if we see cause why: we may make two every Weeke, if it were expedient, and one not enough to teach the people. Neither was there any cause to change it from the Saturday, then to put difference betweene us and the Jewes, and lest we should become servants to the day, after their superstition.

D. Barnes Articl. p. 206. Therefore bee certaine dayes assigned, that we should come together, not that, that day in which we come together, is holier than another, but all dayes are alike equall: And C H R I S T is not alonely crucified in the



*Parascheue, and risen on the Sunday, but the day, of Resurrection is alwayes : and alwayes may wee eat of our Lord's flesh.*

Now from these testimonies, it appeareth that T. B. His Position concerning the perpetuall morality of the Saturday Sabbath, and our new mens assertion concerning the Sunday Sabbath, are repugnant to the ancient and public sentence of the Church of *England*.



*a Tryph. Non est opus celebratione Sabbati, post filium Dei. Gentes etiam si Sabbatum non observent, omnino sanctam Dei hæreditatem adibunt. b c. Ind. ca. 4. Sequitur itaque ut quatenus Circumcisio & veteris Legis abolitio, expuncta est : ita Sabbati quoque observatio temporaria fuisse demonstratur. Ib. ca. 6. Novi Testamenti hæres & legislator circumcissionem veterem cum suo Sabbato compescuit. Id. d. Idol. cap. 14. nobis quidem Sabbata extranea sunt, à Deo aliquando dilecta.*

**Thesis. 2<sup>a</sup>. T. B. His Tenent is repugnant to the unanimous Sentence of the Ancient Bishops and Fathers of the Primitive Church.**

*Iustin. Martyr. <sup>a</sup> After the Sonne of God's appearing, we have no neede to observe the Sabbath-day. The Gentiles may attaine God's holy inheritance, without observation of the Sabbath-day.*

*Tertull. <sup>b</sup> The observation of the Sabbath was temporary, and it was blotted out, like as Circumcision, and other Rites of the Old Law.*

*Irenæus li. 4. ca. 19. & ca. 30. & ca. 31.*

*Origen in Gen. Hom. 10. Et in Exod. Hom. 7. & in Num. 28. Hom. 23. pag. 163.*

*Concil. Laodicen. ca. 29.*

*Euseb. Hist. Eccles. li. 4. ca. 24.*

*Athanas. d. semente. & d. Sab. & Circumcis.*

*Basil.*

- Basil. in *Esaïam*. vis. 2 p. 837.  
 Greg. Naz. *Orat.* 19. in *funere Patris*.  
 Greg. Nyssen. *Orat.* 1. d. *Resurrect* p. 826.  
 & d. *Pasch.* *Orat.* 4. p. 867.  
 Epiphan. *Hæres.* 30. & *Hæres.* 66.  
 Cyril. *Hierosol.* *Cat.* 4.  
 Phylastrius. d. *Hæres.* tit. 88. pag. 616.  
 Chrysost. *Enarrat.* in. ca. 1. *Esa.* & in *Mat.*  
*Hom.* 4. & *Imperfect.* in *Mat.* *Hom.* 11.  
 Ambros. in ca. 3. *Luc.* pag. 59. & li. 5. in  
*Luc.* pag. 98. & *Epist.* 72. & *Epist.* 39. <sup>a</sup>  
 Hieron. *Quæst. Hebr.* in *Genes.* pa. 853. & in  
 ca. 44. *Ezech.* & in *proæm.* *Epist.* ad *Galat.*  
 Remig. in *Epist.* ad *Rom.* ca. 7.  
 Machar. *Hom.* 35.  
 Hilar. *Prolog.* in *Psal.* pa. 339. & in *Matth.*  
*Cap.* 12.  
 Leo d. *jejunio septimi mens.* *Serm.* 17.  
 Theodoret. in 20. ca. *Ezech.* p. 569. & in ca.  
 4. *Epist.* ad *Galat.* p. 152.  
 August. c. *Faust. Manich.* li. 6. c. 4. d. *Genes.*  
 ad lit. li. 4. ca. 13. d. *spir.* & lit. cap. 15. c. *Duas*  
*Epist.* *Pelag.* li. 3. ca. 4. *Epist.* 86. & *Epist.* 119.  
 ca. 12. d. *util.* *Credendi.* cap. 3. <sup>b</sup>  
 Hesich. in *Lev.* ca. 26.  
 Gregor. mag. *Regist.* li. 11. ep. 3.  
 Isidor. *Hisp. Orig.* li. 6. ca. 18.

a ab ipse dies ve-  
 teris Testamenti &  
 venit dies novus.

b Nullus quidē A-  
 postoli Sermo ore  
 vel per Epistolam,  
 vel præsentis, in  
 quo non laborat  
 docere, antiquæ le-  
 gis onera deposita,  
 & omnia illa quæ  
 in typis & imagi-  
 nibus præcesserūt,  
 id est, otium Sab-  
 bati circumcisionis  
 injuriam, calenda-  
 rum & trium per  
 annum solennitatū  
 recursus, gratia E-  
 vangeliij subrepente  
 cessasse.

Cessationem Sab-

batorum jam quidem supervacaneam ducimus, ad observandum, ex quo spes reve-  
 lata est quietis æternæ. *Iam vero* tempore gratiæ revelatæ, observatio illa Sabbati,  
 quæ unius diei vacatione figurabatur, sublata est ab observatione fidelium: *mutato*  
 tempore, jam superstitiosum esse significavit. *Inter omnia illa decem præcepta, So-*  
 lum ibi quod de Sabbato positum est, figuratè observandum præcipitur. *Isidor.* Post-  
 quam Christus in sepultura sua ejus figuram adimplevit, observatio ejus quævit.

Anast.



Anast. *Sinaita. contempt. in Hexam. li. 7.*

Damascen. *Orth. fid. li. 4. ca. 24.*

Raban. *Maur. instit. Cler. li. 2. ca. 42. Andronic. const. c. jud c. 58. Concil. Paris. ca. 50. Concil. Aquisgran. p. 569. Concil. Matiscon. 2. ca. 1.*



*Thesis. 3<sup>a</sup>.* T. B. His position concerning the seventh day Sabbath, was both in ancient and succeeding Ages, condemned as hæreticall.

*August. Philastr. d. Hæref. Epiphan. Hæref. 30. Euseb. Hist. Ecc. l. 3. c. 24. Nicep. Hist. Ec. l. 3. cap. 13. Greg. Naz. or. 19. Greg. M. li. 11. Ep. 3. quia judaizare populum compellit, ut exteriorem legis ritum revocet, coli vult Sabbatum. Prateol. Elench. Hæret. l. 7 & l. 10. Histor. Anabapt. l. 6. p. 153. Luther c. Carolast. d. Sab.*

1 It was thus condemned, in the *Nazarenes*, and in the *Cerinthians*: in the *Hebionites*: and in the *Hypsiſtarij*.

2 The ancient Synod of *Laodicea*, made a decree against it, *ca. 29*. Also *Gregory the Great*, affirmed it was judaicall.

3 In *S. Bernard's* dayes it was condemned in the *Petrobusiani*.

4 The same likewise, being revived, in *Luther's* time, by *Carolaſtadius*, *Sternebergius*, and by some Sectaries among the *Anabaptists*, hath both then, and ever since, beene censured, as Jewish, and Hereticall.



*Thesis 4<sup>a</sup>.* The Doctrine of the Church of *England*, both concerning the Sabbath-day, and the *L O R D's Day*, is grounded

grounded upon the holy Scripture :  
and upon the consentient Testimony  
of the ancient Catholike Church:and  
therefore the same is to bee received,  
and the contrary ought to be rejected.

1 The same is confirmed by such Argu-  
ments of holy Scripture, as cannot be solved  
or answered, but by devising and affixing  
new senses, and novell expositions, or by in-  
venting distinctions, which were not in use be-  
fore the present question was a foot.

2 *The consentient and unanimous sentence of  
the ancient Catholike Church of Christ, ought  
to be preferred, before the sentence of private men,  
unlesse the holy Scripture shall apparently contra-  
dict the sense of the Church.*

The reasons hereof are many.

1 The true Church of Christ, and especial-  
ly the holy Primitive Church, by Office and  
divine Calling, is *The ground & pillar of truth* <sup>a</sup>.

1 *Tim. 3. 15. and The holy Apostles in a plentifull  
measure, powred into the same, as into a rich store-  
house, all necessary and saving truth, to the end  
that every one that desireth, might receive from  
thence, the drinke or water of life.* <sup>b</sup>

It is evident (saith Tertullian) that all such  
Doctrines as accordeth with those Apostolicall, Pri-  
mitive, and mother Churches is to bee reputed  
sound and true : because those Churches, received  
this Doctrine, from the Apostles, and the Apostles

C

from

a *Calv. instit. li. 4. c. 1. n. 10.* Nec par-  
vi momenti est,  
quod vocatur co-  
lumna & firma-  
mentum veritatis  
et domus Dei. Qui-  
bus verbis signifi-  
cat paulus, ne in-  
tercidat veritas Dei  
in mundo, ecclesi-  
am esse fidem ejus  
custodem, quia ejus  
ministerium & opera  
voluit Deus puram  
verbi sui prædica-  
tionem conservari,  
&c. Electa segre-  
gataque dicitur à  
Christo in sponsa,  
quæ esset sine ruga  
& macula, corpus  
& plenitudo ejus.  
b *Irenæus. l. 3. c. 4.*  
In eam quasi in de-  
positorium dives,  
Apostoli plenissi-  
mè contulerunt,  
quæ sunt veritatis,  
ut omnis quicunq;  
velit, sumat ex ea  
potum vitæ.



b Tertul. de præscript. c. 21. Constat omnem doctrinam quæ cum illis ecclesiis Apostolicis, matricibus & originalibus fidei conspirat, veritati deputandam, id sine dubio tenentem, quod ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo suscepit.

c Clem. Al. Strom.

l. 7. c. 9 ἀπεριεστη.

d Orig. c. 2. de xpo. l. 1. proœm.

e Aug. in ps. 37. & c.

f Hypognost. lib. 3.

Id. d. util. Cre. c. 17.

Concil. Eph. 10. 4.

ca. 25. Qui nulla

Apostolicæ & E-

vangelicæ traditio-

nis habita ratione,

novitiam men-

tis suæ adinventio-

nem in pretio ha-

bent, hii ab omni-

bus audiant: Ne

transgrediaris ter-

minos antiquos,

quos posuerunt pa-

tres tui, &c.

Athanas. c. Arian.

Orat. 2. Quod non

à patribus profectū

est, sed nuper in-

ventum, quid de eo

aliud existimari de-

ceat, quam illud ip-

sūm cuius Paulus

mentionem fecit: in

novissimis temporibus

deficient quidam à fide, adherentes

spiritibus erroris, &c.

from CHRIST, and CHRIST from God. b

Clem. Alex. The most perfect knowledge and the best election of opinions, must be received from verity alone, and from the ancient Church. c

Orig. That verity onely is to be credited, which differs in nothing from Ecclesiasticall authority. d

S. Augustine: e In ventre Ecclesiæ veritas manet, &c. In the Wombe of the true Church verity remaineth, and whosoever separates himselfe from this Wombe, he must of necessity erre from truth.

And in another place: f Tunc à nobis limes sanæ fidei tenetur, quando termini quos posuerunt sancti Patres, non transferuntur, imo observantur & defensantur. The border of right faith is preserved inviolate, when those bounds which the holy Fathers have fixed, are not removed, but observed and defended.

2 The Church Primitive was planted and watered by the Doctrine of the holy Apostles. The same received an ample measure of Divine Grace: many miraculous and supernaturall gifts were conferred upon it: 1 Cor. 12. 2 Cor. 8. 7. You abound in every thing, in faith, and word, and knowledge. The Bishops, Priests, and Fathers of those Times, were eminent, and excelled men of later Time in sanctity, charity, and vertue: their zeale and love of heavenly verity, was admirable, and they honoured and preferred the profession and maintenance thereof, before all humane and transitory good: they exposed their lives, their honour, their

their liberty, and whatsoever else the present world affords, to all kinds of danger: and they endured the most miserable, and terrible pressures and torments, that bloody Tyrants and Persecutors, yea, and which *Sathan* himselfe could inflict upon them, for the testimony of the truth of *Christ*. <sup>a</sup> And therefore *their unanimous sentence*, concerning matters divine, hath alwayes bin esteemed in the Church of *Christ*, of greatest authority, next unto the sacred Scriptures.

<sup>a</sup> *Iustin. Mart. Dial. c. Tryph.* Quod nos in Iesu credentes, nemo terrere aut domare valeat apparet quotidie: cum. n. obtruncemur, crucifigamur, obijciamur bestiis, ignibus aliisque tormentis tradamur; tamen a confessione non discedimus, sed quanto magis in nos sævitur, tanto plures pietatem

fidemq; per nomen Iesu profiteamur. *Amb. in Psal. 118.* Cum nihil mali fecerint, pejora latronibus subire tormenta coacti sunt. *Chrys. in Mat. Hom. 39.* Flagellis cæsi uncis ferreis laniati, in sartaginem immixti, &c. *Prosper. a. vocat. Gent. li. 2. ca. 15.* *Aug. de civ. Dei, l. 22. c. 6.* Ligabantur, includebantur, cædebantur, torquebantur, urebantur, laniabantur, trucidabantur. &c. Non erat eis pro salute pugnare; nisi, salutem pro Salvatore contemnere. *Theod. Ser. 9. Σιγανος.* *Minut. Felix. octav. Pag. 10.* Pueri & mulierculæ nostræ, cruces & tormenta, feras, & omnes suppliciorum terriculas, inspirata patientia doloris illudunt.

For the reasons aforesaid, *The Church of England, in her publike, and authorized Doctrine and Religion, proceedeth in manner following.*

I It buildeth her Faith and Religion upon the Sacred and Canonick Scriptures, of the holy Prophets and Apostles, as upon her maine and prime Foundation. <sup>a</sup>

<sup>a</sup> *Aug. de civ. Dei. li. 11. c. 3.* Scripturam condidit, quæ canonica appellatur, eminentissimæ autoritatis. *Chrys. de Lazaro. Hom. 4.* Etiam si mortuus reviviscat; etiam si Angelus de Cælo descendat, maxime

omnium credendum est Scripturis. *Amb. de fid. ad Gratian. li. 1. c. 4.* Nolo argumento credas, sancte imperator, & nostræ disputationi: Scripturas interrogemus, interrogemus Apostolos, interrogemus Prophetas, interrogemus Christum. *Clem. Alex. Strom. li. 7. c. 9.* Non absolutè hominibus enunciantibus, fidem adhibuerimus, quibus licet etiam annunciare contrarium, sed voce Domini probamus quod queritur, &c. quæ est sola demonstratio, &c. principium indemonstrabile, &c. Dominica Scriptura, &c. ipsa iudice utimur.



*Ambros. Epist. 47.*  
Hoc munimentum  
hæc sepes fidei no-  
stræ.

*Atbanas. Epist. ad  
Adelpb. c. Arian. p.  
333.* Nostra fides  
recta est, & ex do-  
ctrina Apostolica  
& traditione patrū  
confirmata.

*Meisner. Phil. sobr.  
part. 3. p. 788.* In-  
juriam nobis facit  
Becanus scribendo  
in tract. d. judice,  
nos docere solam  
scripturam esse nor-  
mam & judicem  
controversiarum fi-  
dei. Imo verò &  
spiritum Sanctum  
ceu judicem supre-  
mum præsupponi-  
mus: & Ecclesiam  
ceu judicem inferi-  
orem lubenter ad-  
mittimus: ideoque  
soli scripturæ offi-  
cium judicandi,  
absq; omni distin-  
ctione non assigna-  
mus.

*Selnecker. in 1 Cor.*

*24. P. 731.*

*BB. Morr. Appeal.*

*li. 3. c. 15. sect. 1. p.*

*399.*

2 Next unto the holy Scripture, it relieth upon the *consentient testimony, and authority* of the Bishops and Pastors of the true and ancient Catholike Church: and it preferreth the sentence thereof, before all other curious or prophane novelties.

The holy Scripture is the Fountaine, and lively Spring, containing, in al sufficiency, and abundance, the pure Water of Life, and whatsoever is necessary to make God's people wise unto *salvation*.

The consentient and unanimous testimony of the true Church of Christ, in the Primitive Ages thereof, is *Canalis*, a Conduit-pipe, to derive and convey to succeeding Generations, the celestially water, contained in holy Scripture.

The first of these, namely the Scripture, is of soveraigne authority, and for it selfe, worthy of all acceptation. The latter, namely, the voice and testimony of the Primitive Church, is a ministeriall, and subordinate rule, and guide, to preserve and direct us, in the right understanding of the Scriptures.

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*The Profession of the Church of Eng-  
land, concerning the former pro-  
ceeding.*

*Prefat. To Bishop Iewell his workes. This  
is, and hath bin the open profession of the Church  
of*

of England, to defend and maintaine no other Faith, Church, and Religion, but that which is truly Catholike; and for such warranted, not onely by the written word of GOD, but also by the testimony and consent of the Ancient and godly Fathers.

King IAMES of ever happy memorie: The King himselfe, together with the Church of England professeth: that hee will acknowledge such Doctrine onely, for true and necessary to salvation, which springing out of the sacred Scripture, as from a Fountaine, is derived to these present times, by the consent of the Ancient Church, as by a Conduit-pipe. <sup>a</sup>

The Arch-bishop of Canterbury, at a solemne Visitation, held in the yeare, 1571. sets forth this Canon following: All Preachers within this Province, shall take speciall care, that they teach, or deliver no other doctrine in their Sermons, to bee religiously embraced, and beleaved by their hearers the people: but such, as being consentaneous to the holy Scriptures of the Old and New Testament, was formerly taught and collected from thence, by the Ancient Fathers, and godly Bishops. <sup>b</sup>

And in this her practise and profession, the Church of England, consenteth with the practise, and rule of the Ancient Church.

piores, eo longius ab erroribus aberant. S. neq. Annot. in Aug. conf. c. 7. & 8. pag. 639. Patrum scripta & interpretationes non modo non abjicimus sed admiramur, etiam existimamus ipsos utilem operam præstitisse ecclesiæ, & illustrasse etiam scripta prophetica & Apostolica suis lucubrationibus.

a Causab. ad Card. Perion. p. 20. Rex cum Ecclesia Anglicana pronunciat, eam demum se doctrinam, pro vera & necessaria agnoscere, quæ è fonte Sacrae Scripturae manans per consensum Ecclesiæ veteris, sicut per canalem, ad nostra tempora fuerit derivata b Imprimis. Videbunt Concionatores, ne quid unquæ pro concione, doceant, quod à populo religiosè teneri & credi volunt: nisi quod consentaneum sit scripturis veteris & novi Testamenti, quodque ex illa ipsa scriptura docuerint antiqui Patres, & veteres Episcopi collegierint.

Whitak. duplic. pa. 187. Plus merito tribuendum est, si auctoritatem quaris, Ecclesiæ Primitivæ, quam subsequantium sæculorū Ecclesiis, quandoquidē quo erant ipsi: Apostolis pro-



c Cyril. Nos divinas literas & sanctorum patrum sequimur fidem: sic enim supernæ vocationis palmam lucrabimur in Christo.

d Vinc. Lyrin. in Commonitor. Qui in sana fide, sanus & integer permanere voluerit, duplici modo munire fidem suam debet: primum scilicet Divinæ legis auctoritate, tum deinde Catholicæ Ecclesiæ auctoritate.

e Basil. Fidem nos neque recentiore ab aliis conscriptam acceptamus, neque ipsi, mentis nostræ fœtus, aliis obtrudere audemus, ne humana putentur pietatis verba: sed quæ à sanctis patribus e-

docti sumus, ea nos interrogantibus annunciamus. f Ruffin. eccl. hist. lib. 2 cap. 9. Basilus & Gregorius, &c. omnibus Græcorum sæcularium libris remotis, solis Divinæ Scripturæ voluminibus operam dabant, earumque intelligentiam, non ex propria præsumptione, sed ex majorum scriptis, & auctoritate loquebantur: quos & ipso ex Apostolica successione, intelligendi regulam suscepisse constabat. g Aug. de bapt. lib. 5. cap. 26. Quod nos admonet ut ad fontem recurramus, id est, Apostolicam traditionem, & inde canalem in nostra tempora dirigamus, optimum est, et sine dubitatione faciendum. Clem. Alex. Strom. lib. 7. cap. 9. Inter eos viros qui tanti erant in ecclesiastica cognitione, quid restabat dicendum à Marcione aut Prodicò & similibus qui non sunt ingressi recta via? neque enim eos qui præcesserunt superare potuerunt sapientia, ut aliquid adinvenirent iis, quæ ab illis verè dicta sunt: sed benè cum iis actum esset, si scire potuissent ea quæ prius sunt tradita: is ergo nobis solus qui est cognitione præditus, cum in ipsis Scripturis consenuerit, Apostolicam & Ecclesiasticam servans dogmatum rectitudinem, rectissime vivit, convenienter evangelio, &c.

Cyrl. of Alexandria, in the Ephesine Council. *We the Fathers of this Council, following the faith of Divine Scriptures, and of the holy Fathers of the Church, shall obtaine the Crowne of celestiall blessednesse in Christ.*

Vincentius Lyrinensis. *Hee that desires to continue firme and sound, in right & saving faith, must fence and fortifie his faith, first of all, with the authority of Divine law: and next to that, with the authority of the Catholike Church.*

The same is affirmed by the Fathers of the sixth Council of Constantinople, cap. 19. By S. Basil *e. Ep. 60. p. 835.* And the Ecclesiasticall story reporteth of Greg. Naz. and of S. Basil, *That in their studying the Bookes of holy Scriptures, they collected the sense of them, not from their owne judgement or presumption, but from the testimony and authority of the Ancient, who had received the rule of the true intelligence of Scriptures, from the holy Apostles by succession.* f

The observation of the former rules, is both profitable and necessary, for preservation of

found

sound faith and holy religion, and for representing of Schisme and Heresie: it freeth the Church from scandall and imputation of novelty: and it addeth reputation and esteeme to the Doctrine and Religion, professed and received upon the said two grounds: and lastly, it comforteth Christian people in their holy profession, and augmenteth their love and obedience to that Faith and Religion, which is both consonant to holy Scripture, and which likewise hath approbation from the ancient Church.



*Thesis 5.* Topical or probable arguments, either from consequence of Scripture, or from humane reason, ought not to be admitted or credited, against the consentient Testimony, and Authority of the ancient Catholike Church.

I Arguments and objections of this quality, may be false as well as true: and the Philosopher well observes, that many times, *Falsa sunt probabiliora veris, Things false are more probable, and have a greater appearance of verity, than things really true*<sup>a</sup>. For the Medium or ground of such objections, is not necessary, but contingent<sup>b</sup>: And contingent propositi-

<sup>a</sup> *Origen. in Cant.*  
Sæpè videntur pulchriora mendaciorum sophismata, quàm documenta veritatis.

<sup>b</sup> *Clem. Al. Strom. li. 7. c. 9.* Alia est ut opinor natura probabiliũ argumentorum, & alia vero.

rum. *Aug. de Bapt. li. 4. c. 6.* Rationes arripuit, quas verisimiles potius, quàm veras esse invenimus. *Ambros. li. 10. ep. 82.* Fucò quodam probabiliũ disputationum ea colorare voluerunt.

ons,



ons, are of a dubious quality : and they cause opinion onely, and not divine faith.

c Clem. Al. Strom.  
libro 7. capite 9.  
Qui vero in opini-  
one, ii sectantur  
hæreses. Magis de-  
clinamus ad ea quæ  
sunt opinabilia, rã  
e' vñb'z, etiam si sint  
contraria, quàm ad  
veritatem.

2 The admitting, and crediting of Topicall arguments, hath in all ages, opened a gap to most pestilentiall Heresies : Namely, to the Heresies, against the blessed Trinity : and against the eternall Deity of Christ. The Pelagian Heresie, concerning *Grace* and *Freewill*, and concerning originall sin, was grounded upon probable reasons : and so likewise the heresies of *Socinus*, & many erroneous doctrines of Pontificians, are in our dayes wholly supported, by verisimilous, and probable reasons. And as *Clemens Alexandrinus* hath well observed : *Men are more apt to beleieve things probable, than verity.*



### *A Conclusion from the Premises.*

T. B. His maine Position, concerning the Sabbath, being contrary to the authorised doctrine of the Church of *England* ; and to the consentient and unanimous sentence of the Ancient Catholike Church ; Is to be condemned, as false and erroneous, if it shall evidently appeare, by the *Answers* following, that the same is totally grounded upon Objections and Arguments, which are onely of a probable, and dubious quality.

T. B.

*T. B. His Arguments and Objections, examined and answered.*

In the solution of the Sabbatizers objections, my method shall be, to examine in the first place, the maine grounds and principles upon which he buildeth, and from whence he deduceth his conclusions. And this being performed, his particular arguments being in number 24. and beginning at the 401. page of his booke, will easily be answered.



*T. B. His principall ground, whereupon he maintaineth his Position, for the necessary and perpetuall observation of the Sabbath-day.*

All and every one of the ten Commandements are purely, entirely, and properly morall: and there is nothing delivered, or commanded in any one of them, which is Iudaicall, or legally Ceremoniall.

*His maine Reasons.*

1 All and every one of the ten Commandements were pronounced, delivered,



red, and promulgate, at one and the same time, and in one and the same manner, namely, by the immediate voice of *God*, with thundering and lightning, and in the common audience of al the Israelites, *Exod. 20. 18. Deut. 5. 22.*

2 They were all and every one, written or engraven in tables of stone, by the finger of *G O D* Himselfe, *Exod. 31. 18. Deut. 9. 10. Exod. 32. 16. & 34. 1. Deut. 10. 4.*

3 According to *G O D*'s owne appointment, all and every one of these ten Commandements, were placed in the Arke of the Testimony, within the most holy place of the Tabernacle, *Deut. 10. 2. 2 Chron. 5. 10. Heb. 9. 4.*

4 One and the same proeme, containing a generall motive to provoke people to obedience of all and every one of these Precepts, was prefixed before the Decalogue, *Exod. 20. 2.*

5 Many Divines of our own Nation, in Sermons, and written Tractates of the Sabbath, and in their Expositions of the fourth Commandement, maintaine  
the

the foresaid Position, affirming with much confidence, that all and every one of the ten Commandements are intirely, properly, and perpetually morall.

T. B. *His assumption.*

*The fourth Commandement, Remember the Sabbath-day to keepe it holy, Is one of the ten Commandements, and it is a Precept of principall note, placed in the first Table: and the observation thereof is required in the Law, and in the Prophets with great vehemency: and the transgression punished with much severity, Exod. 35. 2. Whosoever doth any work therein shal die, Num. 15. 32. they found a man that gathered sticks upon the Sabbath-day, &c. And all the Congregation brought him without the hoast, and stoned him with stones, and he died, as the Lord had commanded.*

*Now from the premisses, this conclusion is inferred by necessary consequence: Therefore the fourth Commandement, Remember the Sabbath-day to keepe it holy, Being one*



of the ten, is purely and properly morall, and it obligeth Christians to the obedience thereof, as well as the other nine.

Th. Broad. 3. quest. d. Sab To the Reader. Some in their booke often printed (it was printed last 1618) have these and the like passages: The fourth Commandement is no more ceremoniall than the rest: the observation of the seventh day, is a morall and perpetuall duty: we may not pick up a few sticks on the Sabbath: there is as much difference betweene the Sabbath and other daies, as betweene S. cramentall and common bread.

Ioh. Sprint d Sab. pag. 11. The observation of the seventh day is of the Law of Nature, whatsover is found in the fourth Commandement appertaining to the Law of Nature, &c. Id. pag. 13. The observation of the seventh day was established before Christ

was promised: and therefore it is not Ceremoniall, but of the Law of Nature, and perpetuall. Idem pag. 28 G. W. d. Sab. pag. 16. The Decalogue being the same with the Law of Nature is one and the same for ever: it followeth necessarily that the Sabbath being a part of that Decalogue, is to remaine for ever. Idem pag. 26.

D. B. *Of the Sabbath*, pag. 40. The fourth Commandement can bee no more partly morall and partly Ceremoniall, than the same living creature, can bee partly a man, and partly a beast, Pag. 50. The observation of the seventh day, and also the precise resting from worldly affaires is morall, neither is there any thing in the Commandement that might intimate it to be Ceremoniall.

R. B. *against Br* pag. 90. The fourth Commandement in every part thereof, and as it is contained in the Decalogue, is Morall, and of the Law of Nature, Pag 88. The fourth Commandement is part of the Law of Nature, and thus part of the Image of GOD, and is no more capable of a Ceremony to be in it, than GOD is.

R. C.

R. C. *Of the Sabbath*, pag. 54. This fourth Commandement participateth with the three other before, and the six next following, in all the honours and prerogatives, wherein they goe before all the Leviticall constitutions, for more glorious promulgation and establishment. They were pronounced by the voice of God Himselfe, immediately unto the people: So was this. They were written in Tables of stone, with God's finger: So was this. They were put into the Arke: So was this. They were written by the Holy Ghost, in the Booke of *Exodus* joyntly together without any mixture of any other with them: So was this also, and set in an high place, before all those of the second Table. But nothing of this is affirmed of the Law of Ceremonies.

I. D. *Vpon the Commandements*, pag. 129. These reasons doe most evidently confirme to the hearts of all God's children: That the keeping the Sabbath-day, is a Morall Law, and bindeth us, and all

D 3                      men,



men, to the end of the world, as much as it did the *Iewes*, before Christ.

D. D. *Against Heathering. Pag. 54.*  
 The morality of the *Sabbath* may be proved from the manner of writing the fourth Commandement. For it was not written in paper or parchment, or upon leaves of trees, but in Tables of stone, as the rest of the tenne Commandements were, to signifie the perpetuity thereof.

*Idem*, The morality of the *Sabbath* may bee proved by GOD's owne placing of it, for the Law of the fourth Commandement, is not placed among the Ceremoniall or Iudiciall Lawes, as though it had beene Ceremoniall, or had concerned onely the tradition of the *Iewes*, or them especially: But it is placed among the morall Lawes, yea, it is made one of the ten Lawes: so that if it were abrogated, there would remaine but nine Commandements: and so the Law of GOD were imperfect, which were blasphemy to affirme.

H. B. *Dial. Manuscript.* These ten words

words, or Commandements, GOD Himselfe by His lively voice spake to the people in the Mount, face to face; Not so the Ceremonial. These ten Commandements were written in two Tables by GOD's owne finger, and that twice: Not so the Ceremoniall. The ten Commandements were kept in the Ark, in the *Sanctum Sanctorum*, within the Veile: Not so the Ceremoniall.

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T. B. His inference from the Premisses.

The *Fourth Commandement*, according to the *Principles of the Authors aforesaid*, is truly, intirely, and properly morall: for it is a precept of the Law of Nature: a part of the Image of GOD: and no more capable of a Ceremony to be in it, than GOD is: and it is as grosse an absurdity to say, it is partly morall, and partly Ceremoniall, as to say, The same living creature is partly a man, & partly a Beast.

But the fourth Commandement  
speaketh



speaketh of a Day, which by divine imposition, was called the Sabbath-day: the same day of the weeke, on which GOD Himselfe rested: and which was observed by the *Iewes* and *Israelites* under the old Law: The Day in which no Manna fell: *Exod 16.*

Now from hence it is manifest, and can with no apparence of good reason be denied: *That* the Saturday of every weeke, ought to be the *Christians* Sabbath-day, as well as it was the *Iewes*; And on the contrary, that the Sunday is, according to the rule of the fourth Commandement, one of the six working-dayes, and no more the Sabbath-day, commanded in the Decalogue, than Thursday or Friday.

T.B. Was so confident in his Position, of the Saturday Sabbath, because he supposed the principles upon which he grounded his arguments to have beene undeniable, that he breaketh forth into passion, and delivereth two desperate speeches, One concerning his Adversaries, whom he stileth Putitanes, that they

they yeilding and maintaining his Principles, and yet denying his Conclusion, deserve to be answered with clubbes, rather than with reason : The other concerning himselfe, that his conscience was so possessed, with the certainty of this Doctrine, as that he would rather lose his life, and all that hee enjoyed in this world, than depart from the teaching and maintaining such an apparent Verity.



*Ans<sup>w</sup>.* The Reader may perceiv, by the former disputation, that the whole weight and strength of the Sabbatarian cause, leaneth upon this one pillar, to wit: The *fourth Commandment of the Decalogue*, is properly, intirely, and perpetually Morall, and in every respect, both for quality and obligation, equall to the other nine Commandements.

But this Position, ( which for many yeares hath raigned, in Pamphlets, Pulpits, and Conventicles, and is entertained as an Oracle, by all such as either openly professe, or doe leane towards the Disciplinary Faction: ) is destitute of truth: And to make this appeare, I will in the first place deliver a description, and division of the Morall Law, and of Morall pre-  

E
cepts:



cepts: *And* in the next place set downe the formall and essentiall Characters of Lawes and Precepts, simply, and eternally Morall: *Lastly*, I will demonstrate out of the former, *That* the fourth Commandement of the Decalogue, wanting the formall Characters of Precepts purely Morall, is in sundry respects of a different quality from the other nine.



## A Declaration concerning the *quality of Divine Precepts,* called Morall.

**D***ivine* Law, called Morall, is a just rule or measure, imposed by **G O D**, directing and obliging to the obedience, of things holy, honest, and just; and to the avoiding of the contrarie.

*The same is two-fold: Simply Morall, or Morall only by some externall constitution, or imposition of G O D.*

*Alex. Hal. 4. q. 3. m. 5. ar. 1. Est morale simpliciter, quod omni tempore, & ab omnibus servandum est: Et est morale secundum quid, sive ex conditione, loci, populi, temporis, &c.*

*Divine* Law simply Morall, commandeth or prohibiteth actions, good or evill, in respect of their inward nature and quality.

*Divine.*

*Divine Lawes and Precepts, Morall onely,* by externall constitution, command or prohibite actions, which before the position of the outward Law, are adiaphorous, in respect of their inward nature and quality, or else good or evill only, by reason of some circumstance. *For example,* To eat the bloud of Beasts, or to abstaine from eating: *To worship God at the Temple, or in a private house, or in open fields: To lay aside almes for the poore, upon the first day of the weeke, or upon the second, or third day.*

*Againe, Lawes positively Morall, are either Personall onely* <sup>a</sup>. *Gen. 12.1. & 22.2: 1 Sam. 13.11. 19. 1 Kings 13.16. Matth. 10.9. Luke 18 22. Or common and generall, either for all mankind, as the Law of Polygamie* <sup>b</sup>, *and wedlocke within some degrees mentioned, Levit. 20. 20, 21. Or else for one Nation, Republicke, or community of people: Exod. 22. 1.3 7, &c.*

*sint, quid tandem criminis est, quod de pluribus simul habitis uxoribus objicitur sancto viro Iacob? Si naturam consulas, non lasciviendi, sed gignendi causa, illis mulieribus utebatur. Si morem, illo tempore, atque in illis terris fiebat. Si præceptum, nulla lege prohibebatur. Nunc vero cur crimen est si quis hoc faciat, nisi quia & moribus & legibus non licet? Idem, de bono conjugal. cap. 17. Plures fæminas uni viro legimus conjunctas, cum gentis illius societas sinebat, & temporis ratio suadebat: neque enim contra naturam nuptiarum est.*

*Hug. Viſt. Alleg. in Exod. l. 3. c. 5. Præcepta legis scriptæ, alia sunt mobilia, quæ ex dispensatione à Deo sunt ordinata. Alia immobilia, quæ à natura veniunt, & vel ita sunt mala ut nullo tempore sine culpa possunt fieri: vel ita bona, ut nullo tempore possint sine culpa dimitti.*

*a Greg. in 1 Reg. 13. v. 11. Quædam præcepta Dei sunt communia omnium: Quædam specialia aliquorum, &c. b Aug. 6. Faust. m. lib. 22. cap. 47. Alia sunt peccata contra naturam: alia contra mores, alia contra præcepta. Quæ cum ita*



## Proper Characters of Lawes and Precepts, simply and intirely morall.

2 Arist. Ethic. li. 3. ca 7. Est aliquid iustum, etiam ante conditam legem. Castropalaio. mor. tr. 3. disp. 6. punct. 3. Scholast. in 1. 2. Intrinsecā habent bonitatem & honestatem, per conformationē ad rectam rationem, seclusa omni lege extrinseca. Iren. li. 4. cap. 30. Iusti Patres, virtutem decalogi conscriptam habentes in cordibus, & animis suis, diligentes scilicet Deum, qui fecit eos, & abstinentes erga proximum ab iniustitia: propter quod non fuit necesse admonere eos correptoriis literis, quia habebant in semetipsis iustitiam legis. Aug. de lib. arb. li. 1. cap. 3. Non sanē ideo malū est, quia vetatur lege, sed ideo vetatur lege quia malum est.

*Character 1. In all such Lawes and Precepts, the actions commanded or prohibited, are in their inward nature and quality, good, or evill, before any externall constitution passeth upon them, and secluding and abstracting the positive Law, or externall imposition of the Lawgiver.*<sup>a</sup>

For example:

To Honour Father and Mother, was an action honest, vertuous, and just, and the contrary was vicious and unjust, before the Law of the Ten Commandements was given at Mount Sinai; Gen. 9. 21. unto 28. Sem, Ham, and Iaphet, towards their Father Noah. Hospitality, Chastity, Fidelity, were inwardly vertuous and good in Abraham, Ioseph, &c. Genesis 18. 8. Heb. 13. 2: Gen. 39. 6. 8, 9. To adore and worship the true and living God, and to teach others to doe the like, and to rebuke vice, were pious and righteous actions from the beginning, Gen. 4. 4. 26. & 8. 20, 21. & 12. 7. & 18, 19. & Genes. 5. 24. with the Epistle of Iude v. 14.

On the contrary: Envie, Pride, Idleness, Adultery, Murther, evill Concupiscence, Theft, Deceit, Oppression, false-Witness, Superstition, and Idolatry, Sacriledge; were internally vicious, before the outward Law, Gen. 4. 8. & 12. 2. & 18. 15. & 31. 7. 30. 34. & 19. 5. & 20. 3. & 30. 30. & 34. 2. & 35. 22. & 37. 20. 28. & 38. 16. & 39. 7. 9. 15. 17. Exod. 1. 11. & 5. 2. Iosb. 7. 1. & 24. 2.

Charact.

*Charact. 2. Good or evill actions, commanded or prohibited by Lawes and Precepts simply morall, may be resolved into some dictates and principles of the Law of Nature, imprinted in man's heart at the Creation.*

The Precepts of the first Table require, *fidelity, reverence, honour, and service in due manner*, to be rendred to God Almighty: <sup>a</sup> and they prohibit *idolatry, superstition, blasphemy, and prophanesse*. Now all and every one of these duties, are grounded, and may be resolved into the Dictates and Principles of naturall morality. For because the true and living **G O D**, is the supreme Lord and Governour, both of the **W O R L D**, and especially of **M A N**: and because **M A N** receiveth his being, his power, his preservation, comfort, and happinesse from him: *and* besides, **M A N** is in such manner subject to **G O D**, as that this great *Lord and King* hath absolute power over him, and over all his actions, and he may save or destroy, reward or punish him, according to his own will and pleasure: *upon* these grounds and reasons, it is most just, safe, and beneficiall, according to the rule of naturall understanding, *that* **M A N**, being **G O D**'s Subject, Servant, and Creature,

<sup>a</sup> Aquin. 1. 2. Q. 100. art. 6. Inter ipsa quæ ordinantur ad Deum, primum occurrit, quod homo fideliter subdatur, nullâ participatione cum ejus inimicis habens: Secundum, ut reverentiam ei exhibeat: Tertium autem, ut famulatum impendat.

Aureol. 3. Dist. 37. Art. 1. Patria est habitus quo aliquis voluntate inclinatur ad exhibendum cultû Deo, in quantum est author omnium bonorum, ut sic profiteatur homo, Deum se habere superiorem, & creatorem & largitorem omnium bonorum. *Potest* au-

tem considerari, ut omnium productor, ut omnium provisor, ut omnium speculator. Rich. Med. 3. d. 37. q. 4. Ad hoc ut bene ordinetur homo ad Deum, oportet quod in Deo observet hæc tria: *fidelitatem*, ita ut quantum in se est, non transferat honorem principatus ad alium, & hoc est quod continetur in primo præcepto. *Oportet* etiam ut tantam reverentiam ei exhibeat, ut nihil injuriosum in eum committat, & hoc præcipitur secundo præcepto. *Oportet* etiam quod sibi exhibeat famulatum, tanquam memor beneficiorum receptorum ab eo: & hoc præcipitur tertio præcepto.



doe render unto his Supreme Lord and Governour, fidelity, service, feare, reverence, obedience and love. *And* the holy Scripture very frequently, upon the former, and upon other such like naturall principles, exhorteth man to his duty towards GOD: and reproveth him for his ingratitude and disobedience, *Mal.* 1.6. *A Sonne honoureth his Father, and a Servant his Master: If I then be a Father, where is mine honour? if I be a Master, where is my feare? saith the Lord of Hostes, Esay* 1.3 & 5.3. *Ier.* 8.7. *Deut.* 30.6. *Mal.* 3.8. *Mat.* 18.32.

The duties of the second Table may be resolved in like manner, into dictates and principles of morality. Children receive from their Parents their naturall life and being; their education, lively-hood, &c. Now naturall reason and affection enclines mens hearts to love gratitude, and due respect, towards grand Benefactors. <sup>b</sup>

Naturall reason perswades man to love his neighbour *because* of similitude of kinde: *because* mutuall love is necessary for mans welfare and preservation: and every one desires another should love him: now it is a *maxime* of nature, *that one doe to others, according as hee would himselfe be done to.*

The negative precepts of the second Table, are all and every one grounded upon naturall principles: and S. *Augustine* dissuadeth people from evill concupiscence by this *maxime* of the Law of Nature: *Doe not thou covet thy neighbour's*

<sup>b</sup> Theoph. *Antioch.* ad *Autolyce.* l. 2. Id laudabile & sanctum censetur, non solum apud Deum, sed apud homines, subici parentibus. *Arist. Ethic.* li. 8. *Cicero.* in *Orat.* Post red. Diis & parentibus nemo potest reddere æquale. *Patres* charissimos habere debemus, quod ab his nobis vita, patrimonium, libertas, civitas data est, &c.

*bour's wife, or his goods, &c. because thou thy selfe art offended, if another man shall covet thine.* <sup>a</sup>

*Charact. 3. Divine Lawes and precepts simply and formallly morall, are universall, in respect of persons, and in regard of their perpetuall obligation<sup>b</sup>. For they oblige to obedience or punishment, all and every humane Creature having the use of reason: and they oblige in all Ages of the world, and under all religions, or mutations of Temporall, or Ecclesiasticall government: that is before the Law, under the Old Law, under the Gospell. The Jewes, the Gentiles, the Gracians, the Barbarians, the Bond, the Free, Princes, Iudges, Nobles, Plebeians, Rich-men, Beggars, &c. are equally subject to them: Lastly, they oblige without externall promulgation, by a meere impressi- on of Nature, seated by G O D, in the consci- ence: and no authority of Men or Angels can privilege or exempt any from their obli- gation.*

<sup>a</sup> August. in Psal.  
32. Ne concupisca-  
rem aliquam prox-  
imi tui, quia si quis  
concupiscat tuam,  
displicet tibi. Id. d.  
lib. arb. li. 1. cap. 3.  
Hoc scio malum  
esse quod hoc ipse  
in uxore mea pati  
nollem. Quisquis  
autem alteri facit  
quod sibi fieri non  
vult, malè utique  
facit. Hier. in Gal. c.  
5. p. 150. Quæ vo-  
bis fieri non vultis,  
alteri nè feceritis,  
&c. nolo adulterari  
uxorem meam: no-  
lo substantiam di-  
ripi: nolo me falso  
testimonio oppri-  
mi, & ut cuncta  
brevis sermone cõ-  
prehendam, indig-  
ne fero aliquid mi-  
hi fieri, quod est  
injustum.

<sup>b</sup> Gulielm. Paris. d. leg. ca. 1. Nunquam possibile fuit, aliquem exemptum esse à de-  
bito, & obligatione, alicujus istorum. Nulli enim unquam licere potuit, non diligere  
vel timere Deum, & ita de unoquoque aliorum. Hæc igitur lex est quæ non recipit  
abrogationem neque derogationem, neque exemptionem, nec dispensationem ullo  
modo. Ibid. Lex est simpliciter, semper, & ad omnes à cujus observatione non est  
exceptio. Ex quo manifestum est, quia præcepta & prohibitiones quæcunque fiunt,  
vel factæ sunt, præter hanc, non sunt lex simpliciter, sed cui & quando.

The



## The Characters of Lawes and Precepts positive.

a *Suar. d. leg.* Illa lex vocatur positiva, quæ non est innata cum natura vel gratia: sed ultra illas, ab aliquo principio habente potestatem posita est. Ideo enim positiva dicta est, quasi addita naturali legi: non ex eo necessario manans.

b *Hier. in Esa. ca. 55.* Indifferentia, id est, nec bona, nec mala, quæ pro utentium qualitate variantur. *Marat. in 1. 2. Thom. tr. d. leg. Disp. 3. tr. 4.* Lex positiva præceptis suis affirmativis, imperat ea quæ vel ex objecto indifferentia sunt: vel si bona, non tamen antequam imperarentur necessario faciendæ, sed omitti tunc possent scienter & liberè sine peccato. *Soto. d. just. & jur. li. 2. q. 3. art. 11.* Ex sola divina institutione vim habent:

ideo sunt bona, quia iussa, & mala, quia prohibita. c. *Aug. de civ. Dei, li. 14. c. 12. d. Gen. ad lit. li. 8. cap. 6. & in ps 70.* Theoph. *Antioch. ad Autol. l. 2.* Non ut quidam opinantur, aliquid noxii vel letiferi ea arbor tulit, sed inobedientia mortis causa fuit.

That Law is called positive, which is not imbred, imprinted, or infused, into the heart of Man, by nature or grace: but it is imposed, by an externall mandate of a Lawgiver, having authority to command<sup>a</sup>. And it hath the name positive, from externall imposition or constitution: and because it is added to the Law of Nature, & doth not necessarily spring from it.

The Characters of Positive Lawes, are these which follow:

*Charact. 1.* The matter and things commanded or prohibited, by such Lawes and Precepts, are either in their kind and quality, or in respect of their Circumstances, adiaphorous; that is, neither virtuous nor vicious, but they become good or evil merely by the Law and command of the Lawgiver.<sup>b</sup>

For example: the Fruit of the Tree of knowledge, was in it selfe, or in respect of the naturall quality, good for meat, and pleasant to the eyes. The Lord himselfe created it. And every creature of God, being rightly used is good in it selfe, and good to man, *Gen. 1. 31. & 2. 9. 1 Tim. 4. 4.* Man tasting thereof was a sinne, because of the negative precept of GOD<sup>c</sup>. *Gen. 3. 17.* It was not the naturall quality of the fruit, which

made

made Adam and Eve sinners; but onely G O D'S prohibition. *Adamum non cibus, sed prohibitus cibus perdidit.* The same may bee said of Lot's Wife looking backe to Sodome, Gen. 19. 26. and of the Prophet, sent to Hieroboam, who was killed of a Lion, for eating bread in Samaria. 1 King. 13. 22.

Charact. 2. The materiall object, or actions commanded or prohibited, by precepts meerely positive, if one separate or abstract the externall law, cannot be resolved into any of the naturall principles of morality.

For example: The Law of Nature teacheth, that every man shall love, feare, and obey, the Lord his Creator, and Governour: But that Abram must obey G O D, by departing out of Ur in Chaldaea, or by offering up his only sonne Isaac, Gen. 12. 1. & 22. 1. 2. depended meerely upon the Lord's will, and positive command.

Also, the Law of Nature, prohibeth one neighbour, to rob or defraud another, and if any offend in this kinde, hee must make restitution: but that one Israelite robbing or defrauding another, should restore fourefold for one Sheepe, or five Oxen, for one that was stolne, was meerely positive, Exod. 22. 1. 3, &c.

Charact. 3. Lawes and Precepts meerely positive, oblige onely the Persons, the State, or Nation, and Republike, upon which they are imposed by the Lawgiver: <sup>a</sup> or to whom they are published

Talis autem applicatio fit per hoc, quod in notitiam eorum deducitur, ex ipsa promulgatione. Vnde promulgatio ipsa necessaria est ad hoc, quod lex virtutē suam habeat.

*a* Marat. in Tho. 1. 2. tr. d. leg. D. 17. Sc. 2. Positiva lex eo statu obligare potest, quibus imponitur. Lex enim in imperio formaliter consistit, quia imponere est imperare. Positiva autem lex, in imperio tota consistit.

Soto. d. just. & iure. li. c. q. 1. artic. 4. Vafq. in Thom. 1. 2. dis. 155. c. 2. Lex imponitur aliis per modum regulæ, & mensuræ. Regulæ autem & mensura imponitur per hoc quod applicatur hiis, quæ regulantur & mesurantur: unde ad hoc quod lex virtutem obligandi obtineat, quod est proprium legis, oportet quod applicetur hominibus, qui secundum eam regulari debent.



by a legall promulgation : and they continue in force, during such time only as the Lawgiver hath fixed and appointed. Also in many cases they may be dispensed withal, as appeareth in David's example, 1 Sam. 21. 6. Mat. 12. 4. and in the Man cured of his infirmity, carrying his Bed upon the Sabbath day, contrary to the divine Law, Jer. 17. 22. Iohn 5. 10.



An application of the Premisses, to the Law of the fourth Commandement.

The fourth Commandement of the decalogue, in respect of the literall and particular object thereof : *wanteth* all the essentiall characters of divine precepts simply morall.

1 The day of the Weeke, which is commanded to be kept holy, by resting from servile labour, is the same day, on which G O D himselfe rested, Gen. 2. 2. and which the *Iewes* and *Israelites* observed from *Moses*, untill the vocation of the *Gentiles*.

But secluding and abstracting the divine positive Law, there was no reall holinesse in this Day, more than in all the rest. Every day of the Week, had one and the same efficient cause, namely, Divine Creation : and all times and things created by G O D, were very good.

*Genesis*

Genesis 1. 31. The Prophet David speaking of all dayes and nights, saith : *The day is thine, and the night is thine, thou hast prepared the light and the Sun,* Psal. 74. 16. Every creature of God is good, 1 Tim. 4. 4. and as Christ is Lord of the Sabbath, Matth. 12. 8. So likewise all dayes and times, and all other creatures are subject to his providence and dominion. GOD's positive precept onely, *either immediate*, as in the Old Law, *or mediate by his Church*, as in the time of the Gospell, makes one day more holy than another : not by infusing any reall sanctity into the same, but by applying it to a sacred and religious use.

The Sabbath therefore of the fourth Commandement wanteth the first Character of a precept simply and intirely morall.

2 If the Divine positive Law shall bee abstracted, the religious and necessary observati-  
on of the seventh day of every Weeke, rather than of the first or second, &c. cannot be concluded, or inferred from any principle or dictate of the Law of nature.

For the Law of Nature teacheth, that the true and living God, ought to be worshipped : and that a sufficient and convenient time, is to be set apart for the same.

But the fourth Commandement appointeth the seventh day of the Weeke, to be an Holy-day, in memory of the Creation, and because God Himselfe rested on that Day : and it pre-



a Ius Civil. ca. d. leg. & Constitut. Tunc valere leges jubentur, cum in commune factæ, sunt manifestæ.

Soto. d. just. & jur. li. 1. quest. 1. art. 4. Thom. 1. 2. qu. 90. art. 4. Virtus legis in eo consistit, quod instar regulæ & mensuræ cives dirigat. Regula autem & mensura, non exerit virtutem suam, nisi applicetur rebus mensurandis. Legis autem regula tunc demum civibus applicatur, quando per publicationem venit in eorum notitiam.

b Chrys. in Mat. Hom. 40. In his quæ peccata omnino sunt, nulla unquam excusatio inveniri potest. Nam neq; homicida, si per iracundiam se

fecisse dicet, neque Adulter si per cupiditatem se commississe asseverabit, unquam satisfaciet, &c. Hic autem (Christus) in lege Sabbati, cum famis necessitatem ad satisfactionem attulerit, ab omni illos (discipulos) crimine vindicavit. Aquinas, 2. 2. q. 33. ar. 2. Præcepta negativa legis prohibent actus peccatorum, &c. Actus autem peccatorum sunt secundum se mali, nec aliquo tempore vel loco bene fieri possunt, &c. Ideo obligant semper & ad semper.

scribeth the manner, to wit, by cessation and abstinence from weekly labour: *and* none of all these particulars, to wit, neither the fixed Day, *nor* the end, *nor* the forme of observation, are conclusions of the Law of Nature, but they depended meerely upon God's positive Law, and institution.

3 The Law of the Sabbath, wanteth the last character of Divine Precepts formally and simply morall. <sup>a</sup> For it was not published and revealed by promulgation to all mankind, but only to the Jewes and Israelites and Profelytes: the observation thereof, according to the rule of the Law, obliged not perpetually, for in case of urgent necessity it might be omitted, and the Jewes themselves might labour, and warre, and fight in battell, and carry burthens, and performe laborious workes, Iosh. 6. 15. 1 Kings 20. 29. Iohn 5. 10. But Precepts simply morall, in respect of their negative part oblige perpetually, and they may in no case be transgressed: for it is an infallible maxime touching Precepts purely morall: *Præcepta negativa ligant semper & ad semper* <sup>b</sup>. Negative precepts have a perpetuall Obligation, and they may be transgressed at no time, and upon no occa-

sion. *Reade the History of Ioseph, Gen. 39.9. Rom. 3.8.*

Out of the former description, of Divine Precepts, simply morall; and Divine Precepts meerely positive; *This* conclusion followeth: *That* the Law of the fourth Commandement concerning the religious observation of the seventh Day was not simply morall: *because* it wanted all the inseparable Characters of such Precepts, and on the contrary, it was onely positive, and temporary.



*An Objection against the former Argument.*

*Although* it be granted, that the Law of the fourth Commandement concerning the particular day specified therein, was positive: yet the observation thereof may be perpetuall, for the reasons following. 1. The Law of the Sabbath was imposed upon *Adam* and upon all his posterity, *Gen. 2.2.* 2. The whole Law of the Tenne Commandements obligeth the *Gentiles* as well as the *Jewes*. For *Christ* himselfe, and after him, the  
F 3 holy



holy Apostles ratified and confirmed every jot and tittle thereof.

*Therefore* the same may be perpetuall, although it be admitted, that at the first institution it was positive. For the will of God the Lawgiver, may make Commandements to be of perpetuall obligation, whatsoever their inward quality is.

*Ans. 1.* The former reply, destroyeth the Tenent both of Saturday and Sunday *Sabbatarians*, who affirme, that the Precept of the Sabbath, is of the Law of Nature.

2 If it be a Precept meerely positive, it can oblige those people onely, upon whom it was imposed, and during such time onely as the Lawgiver hath appointed.

3 All arguments used, either by Saturday, or Sunday Sabbatarians, to argue that the positive Law of the Sabbath, ought to be observed under the Gospell are of no force, as will appeare by the particular examination and solution of them.

*An objection out of Genesis 2. vers. 2, 3.*

T. B. *At the Creation, GOD sanctified the seventh day, and made it an Holy-day. And whereas other dayes were holy, onely by destination, This was such, both by Destination, and also by Consecration: For it pleased GOD to sanctifie this Day, at the very Creation of the World, Making Himselfe our Samplar and president in it, and beginning it in his owne Person. And this Sabbath of the Creation was not onely exemplary, but also obligatory. For if the ground whereon Moses stood, became holy ground, because of Gods presence there, What shall hinder it, but that in like sort, the day wherein God Himselfe rested, should forthwith become an Holy-day?*

D. D. *Against Heather. pag. 54. The Morality of the Sabbath is proved, from the time it was first instituted and celebrated, and that in Man's innocency, before any Mosaicall Ceremony was in use, Gen. 2. 3.*

D. B. *Of the Sabbath, pag. 61. It is in expresse words said in Genesis, that God blessed the seventh day, and sanctified it.*

E. E. *Vpon the Commandements, pag 90.*

I. D. *Vpon the Commandements, pag. 125.*

*Adam had by the Law of Nature, to keepe a solemne time to the Lord, and by Divine institution, to keepe the seventh Day. And the Gentiles alwayes were and to the end of the world shall stand bound to keepe the Sabbath, by vertue of first institution*

*G. W. d. Sab pag. 24. Moses before the Law, sheweth it to be kept by God himselfe, Genes. 2. 2. Id. pag. 18. If this rest were a signe and figure of our rest from sinne, it must be so unto Adam also: for the Law was given unto him.*



Ioh. Sprint. d. Sab.  
pag. 12. The sancti-  
fication of the se-  
venth day, confor-  
meth us to the I-  
mage of Adam's  
holinesse in his in-  
tegrity.

stitution, given to Adam, and to all mankind.

R. B. against Brierw. pag. 198. If the Sabbath be instituted in Paradise, and this be exemplary to Men, how can it be lesse than obligatory, though it be not delivered in a forme of words, expressly obligatory?

R. C. Of the Christian Sabbath, pag. 83. Maintaineth, that Abraham, Iacob, and the rest of the Patriarchs, who lived before the Law, kept the Sabbath, &c.



### *Answer to the former Argument out of Genesis 2. 2.*

Three things are delivered in the Text of Genesis, Chap. 2. vers. 2, 3.

1 G O D Almighty, on the seventh day of the Weeke of Creation, had finished the worke, which He had made.

2 On the same seventh day, Hee rested from all his worke, which he had made.

3 He blessed the seventh day, and sanctified it, because that in it, He rested from all His worke, which He had made or created.

But this Scripture expresseth not the manner how the L O R D sanctified this day, whether by imparting any speciall vertue to it, above other dayes: Or by dedicating the same to any religious service, to be performed by Adam, in the state of innocency: Or whether  
by

by an inward decree onely, Hee destined that day, to religious offices, in future time.

*Eminent* Doctors, both Ancient and moderne, are of contrary opinions, concerning this question.

Venerable *Beda*<sup>a</sup>, and before him, *Iustin Martyr*, *Tertullian*, *Irenæus*, &c. and many other Doctors, both Pontificians, and of the reformed Church maintaine, that *God* sanctified the seventh day, *Gen. 2.* by His decree and destination onely, and not by any present imposition.

And the arguments upon which this opinion is grounded, are very weightie.

I There is no other meanes for us to understand, what the will and act of *God* was, *Gen. 2.* but only divine revelation: and the holy Scripture, neither makes mention, of any Commandement of *God*, given to *Adam*, concerning his resting upon the Sabbath-day; neither yet makes any historicall narration, of *Adam's*, or of any other the Patriarkes observation of the Sabbath-day. Now in cases of this qualitie, *Athanasius* his rule is: *Quia tacitum est de ea re, in Scripturis sanctis, certum est, non prius evenisse: Because the holy Scripture is altogether silent in this matter, we may be assured there was no such thing done*<sup>b</sup>.

ijcitur, qua probatur. *Iren. li. 3. c. 12.* Ostensiones quæ sunt in Scripturis non possunt ostendi, nisi ex ipsis Scripturis. *Orig. in Ex. Hom. 13.* Hoc divinare magis est quam explicare, ubi quod dicitur, non de Scripturarum autoritate munitur. *Ambros. ep. 64.* Quod nusquam legerim non aſtruo, nec verum arbitror.

a *Beda*, & post eum alij. Sanctificavit Deus Sabbathum, non actu & re ipsa, sed decreto & destinatione sua, q. d. Quia quievit Deus die septimo: hinc illum diem ordinavit sibi sacrum, ut indicetur festus colendus à Iudæis. *Abulens. in Genes. 2.* *Pererius*, *Bonfrerius*, *Lorinus*, *Paul. Burgens. Addit ad Gen. 2.* *Vatablus Annot. in Gen. 2.* *שבת* benedixit, & sanctificavit diem septimum, hoc est, sanctum, solennem, & venerabilem haberi voluit. Cæpit autem sanctus & solennis haberi, data lege, nō antea. *Musculus, loc. com. in 4. Præcept. Galatin. d. Arc. cath. ver. lib. 11. ca. 10.* *Author. lib. Victor. c. Iud. p. 2. cap. 15.* *Greg. Val. Azorius Fagundes.* b *Hieron. in Mat. cap. 23.* Quod de Scripturis auctoritatem non habet, eadem facilitate re-



2 It is repugnant to the common sentence of the Doctors of the Church, that G O D Almighty, imposed upon *Adam* in the state of innocencie, any other positive precepts, but one only of abstinence from the fruit of the tree of Knowledge: And from this circumstance, they aggravate *Adam's* offence; Namely, that he being charged with one only negative precept of obedience, which was so easie to be observed, became notwithstanding a transgressour<sup>c</sup>.

<sup>c</sup> Chrysost. in Gen. Hom. 14. & Hom.

16. Bern. de Circumcis. Ser. 2. Aug. de Civ. Dei, li. 14. cap. 12. Mandatum hoc de uno cibi genere non edendo, ubi aliorum copia, tam leve præceptum ad observandum, tam breve ad in memoria retinendum, &c.

<sup>d</sup> Theoph. Antioch. ad Autolych. lib 2. Nec terra postulabat laboriosas hominum manus, nam sua sponte ex præcepto Dei proferebat fructus, ne homo operando lassaretur.

<sup>e</sup> Tertul. de Patient. cap. 5.

3 The Law of the fourth Commandement, was not agreeable to the state of innocencie. For in that happie state there was no toilesome labour, for man or beast: The earth required not the worke of laborious hands, for freely by God's blessing and command it brought forth fruit, so that man needed not bee weary in working<sup>d</sup>. Sweat of face entered into the world after the fall, Gen. 3. 19. And before the fall, mans labour was matter of delight and pleasure: Besides, being a free-man, hee might intermit labour at any time, when himselfe pleased. Neither yet was there any necessitie of having one set day in every weeke, for performing religious offices: For as Tertullian<sup>e</sup> observeth, *Vivebat homo in Paradiso, fruens Deo, de proximo amicus*: Man lived in Paradise, in a fruition of G O D, and as a familiar friend. *Quamdiu in Conditoris sui obedientia perstitit, in suavissimo contemplationis Divina lecto requievit*: Nullam in animo poterat sentire esuriem,

&

& omnem quæ ex carne nascitur ignorabat passionem<sup>f</sup>. So long as he persisted in the obedience of his Maker, he enjoyed continuall rest, in the sweet bed of divine cōtemplation. He could feele no spirituall hunger, and he was ignorant of all fleshly and carnall passion. Lastly, all God's creatures were as living books, to preach to man, the Majesty, and bountie of the Creator. The Law therefore of the fourth Commandement requiring cessation from toilesome labour, for man himselfe, for beast, for Oxe and Asse<sup>g</sup>, for man-servant, and maid-servant, and for the stranger within the gates; could not be in force, or of any use in the state of innocency: Because in Paradise there were no servants, or bond-men<sup>h</sup>, no persons or other creatures needing a weekly Sabbath, or day of rest from toilesome labour: neither was there any necessity of having a set day, for spirituall contemplation.

Fourthly, The most Ancient Primitive Fathers affirme, that none of the Patriarchs, living before Moses, observed the Sabbath-day.

Iustin. Martyr<sup>i</sup>. In the dayes of Enoch, people observed not Circumcision, or the Sabbath.

Before Abraham there was no use of Circumcision, nor before Moses, of keeping holy the Sabbath.

Before Moses, none of the Righteous observed the Sabbath: neither received they any Commandement to observe it.

G 2

Tertul-

<sup>f</sup> Gregor. M. in 7. Psal. Penitential. proem. in Psal. 3.

<sup>g</sup> Anastas. Sinait. Anag. cont. in Hexam. lib. 7. Neque camelos, & asinos, & mulos, iussit Sabbatum agere.

<sup>h</sup> August. de Civ. Dei, lib. 19. ca. 15. Conditio servitutis jure intelligitur imposita peccatori: nullus natura in qua prius Deus hominem condidit, servus est hominis aut peccati.

<sup>i</sup> c. Tryph. Neq. Circumcisionem, neq. Sabbatum observabant Enochi temporibus. Ante Abraham non fuit usus Circumcisionis, neque ante Moysen celebrationis Sabbati. Ad ipsum usque Moysen, nullus omnino iustorum servavit Sabbatum, & ne preceptum quidē servandi accepit.



k Tertul.<sup>c.</sup> *Iudeos*,  
cap. 2 & 4 & 6.  
Neq; Sabbatizan-  
tem Deus *Adim*  
instituit, &c. con-  
sequenter sobolē e-  
jus *Abel* &c. *Noah*  
nō Sabbatizantem  
de diluvio libera-  
vit. *Enoch* justissi-  
mū & nō circūcisū,  
nec Sabbatizantē,  
de hoc mūdo tran-  
sivit: *Melchisedech*  
summi Dei Sacer-  
dos non Sabbati-  
zans ad Sacerdotiū  
Dei allectus est.  
Iren.<sup>lib.</sup> 4 ca. 30.  
Ipse *Abraham* sine  
circumcisione, &  
sine observatione  
Sabbati, credidit  
Deo, & reputatum  
est ei ad iustitiam.  
m Euseb. *Demon-*  
*strat. Evang.* lib. 1.  
ca. 6. *Melchisedech*  
servus Dei altissimi  
&c. qui neque cor-  
pore erat circumci-  
sus, neq; quid Sab-  
batum esset ullo  
modo edoctus, &c.  
beatus *Iob*, &c. *Id.*  
*Hist. Eccles.* lib. 1.  
cap. 4. Neque certē  
ulla corporis circū-  
cisio fuit illis (Pa-  
triarchis) neq; Sab-  
batorū observatio,  
quia neq; nobis, &c.  
n Damasc. *de Fid. Orib.* lib. 4. cap. 24. Quando non erat lex, ne-  
que Scriptura divinitus inspirata, neq; Sabbatum Deo sacrabatur. At quando Scrip-  
tura divinitus inspirata per *Mosem* data est, sacratum est Deo Sabbatum, ut circa  
Scripturæ meditationem in eo exercitarentur, &c.

Tertullian<sup>k</sup>, Enoch, Noah, Melchisedech,  
Abel, &c. observed not the old Sabbath.

Melchisedech God's High Priest, was elected to  
the office of Priesthood, being uncircumcised, and  
without Sabbatizing, or keeping holy the Sabbath:  
And from hence it appeareth that the observation  
of the Sabbath-day was temporary.

Iren.<sup>l</sup>. Abraham beleev'd God, and it was  
imputed to him for righteousness, before hee was  
circumcised, and without observation of the Sabb.

This Father in the same place treating of  
Circumcision, and the Sabbath, saith as fol-  
loweth: *Sed & reliqua omnis multitudo eorum,*  
*qui ante Abraham fuerunt iusti, & eorum Patri-*  
*archarum qui ante Mosen fuerunt, sine hijs quæ*  
*predicta sunt, & sine lege Mosis justificabantur.*  
Likewise the whole multitude of just men, which  
were before Abraham, and all the multitude of  
Patriarchs before Moses, were justified without  
these things, of which wee spake before (Circum-  
cision, and the Sabbath) and without Mose's Law.

Eusebius<sup>m</sup>. Melchisedech the servant of the  
most High God, &c. was neither circumcised in  
his body, neither was hee taught at all what the  
Sabbath was: And in like manner blessed *Iob*.

There was no Circumcision of the body, nor ob-  
servation of the Sabbath, among them (Patriarks)  
like as there is none among us.

Damascen<sup>n</sup>. Before Mose's Law, and Scrip-

ture

ture given by Divine inspiration, the Sabbath was not consecrated unto God. But when the Scripture, divinely inspired, was given by Moses, the Sabbath was made sacred to God, and that people might be exercised in Meditation of Scripture.

Now from the Premisses, our Reader may well observe, that it is a question Problematicall and dubious, whether the observation of the Sabbath was imposed upon Adam, and his posteritie in Paradise? For there are no commanding or imperative words, nor any sentence declaring, or signifying a Precept, in the Text of *Genesis* the second: And many learned Authors, ancient and moderne, both Pontificians, and men of note and qualitie in the reformed Churches, are of diverse opinions touching this question.

Alexander de Hales<sup>o</sup>, a famous and Ancient Schoole-man, saith: *Etsi ante legem esset inspirata observantia Sabbati secundum rationem honesti, hoc est dignè fieri; non tamen secundum rationem precepti, hoc est debite fieri: sed hoc modo proponitur in lege.* Although it was inspired before *Mose's* Law, that the observance of the Sabbath was agreeable to honestie, and was worthy to be done: yet it was not delivered by way of precept, or as a thing to be done of dutie: but it was thus propounded in the Law.

Franciscus de Petigian. P, a Scotist, saith, that the more common opinion of Divines is, that the observation of the Sabbath was not commanded before *Mose's* time.

*o Al. Hal. part. 3. quest. 32. membr. 3. art. 1.*

*p Fra. Petig. Commentar. Scholast. in 2. cap. Gen. p. 265.*



q Musculus in 4.  
mandat.

r Gomar. investig.  
orig. Sabb. Id. De-  
fens. sentent. Sabb.  
f Synopsis. prior.  
Theol. Disp. 21.  
3. 11.

Many Divines also of our profession affirme the same: *Musculus* in his Common places 9: *Gomar* in two severall Treatises <sup>r</sup>, written of that argument. *The Professours of Leiden* <sup>f</sup>, make it doubtfull, whether the Patriarkes before the Law observed the Sabbath, or not: and that it may be, the institution of it began, *Exod.* 16. 5. and not before.

Being therefore a matter doubtfull and uncertaine, whether the Sabbath of the fourth Commandement had his beginning in the second of *Genesis*: It is repugnant both to the rule of good reason, and of sound Divinity, to ground the necessary and perpetuall observation of this day, upon such a dubious and controverted principle.

Lastly, if it could be clearely and effectually proved, that the Law of the seventh day Sabbath was given to *Adam* in Paradise, before his fall, or out of Paradise, after his fall: And likewise, if it were certaine, that the holy Patriarkes, *Abel*, *Enoch*, *Noe*, *Abraham*, &c. observed the same: *This* affordeth not sufficient demonstration, that the Law of the fourth Commandement concerning the seventh day Sabbath, is simply and perpetually Morall, or a precept, or a necessary conclusion of the Law of Nature. For supposing Divine institution in Paradise, or out of Paradise, and likewise a continued observation by the Patriarkes: *This* can reach no higher, than to make it a Divine positive Law, necessary to be obeyed, during the

the time G O D Himselfe appointed.

In *Paradise* there was a positive Law, concerning the Tree of Knowledge: Therefore, the imposition of positive Lawes, was not repugnant to the state of man in Paradise.

After the fall of man, the holy Patriarkes received positive precepts, concerning abstinence from the bloud of beasts: concerning the difference of cleane and uncleane beasts: Concerning sacrifices, &c. For the *Patriarkes* observed not these ordinances by chance-medly, neither did they forge or invent them by their owne imagination, or by their owne naturall and humane wisdom: But they being *Holy Prophets*, (*Epist. Iud. v. 14. Gen. 9. 25, 26. Gen. 20. 7. & 27. 27. & 49. per totum*) they received the Law of Sacrifices, and other positive Lawes by Revelation, by Oracle, and by Divine Inspiration.

If therefore it could be proved, that the Patriarkes living before the Law observed the Sabbath: they observed the same, onely as a Divine positive Law, to wit, in such wise as they kept the law of abstinence from bloud, and the law of burnt sacrifices<sup>t</sup>. Reade before pag. 34. where I have made cleare demonstration, that the Law of the old Sabbath was a positive law.

<sup>t</sup> Zanch. in 4. Praecept. cap. 19. Quod aiunt patres ante legem sanctificasse diem septimum, quanquam hoc non facile & aperte de-

monstrari potest ex sacris literis: ego tamen non contradixerim. Sed quod inferunt esse igitur naturale, ita ut etiam ad nos pertineat, tam facile sequitur ac si dicas: *Patres ante legem offerebant animalia: item Circumcidebantur, ergo utrumque est naturale, & à nobis praestari debet.*

T. B. IF



*T. B.* If the ground whereon *Moses* stood, became holy ground, because of *GOD's* presence there: what shall hinder it, but that in like sort the Day wherein *GOD* Himselfe rested, should forthwith become an Holy-day?

*Answ.* The ground whereon *Moses* stood, *Exodus 3. 5.* was at that present time an holy place, because of the Divine apparition of the Angell, who represented the person of *GOD* himselfe:<sup>a</sup> And because the holy Angell declared, that the same should bee so esteemed. But this holinesse, was onely temporary, and continued no longer, than untill the vision and Oracle of that present time was ended: and then afterwards<sup>b</sup> at the giving of the Law, it was sanctified againe, *Exod. 19. 23.*

In like manner, the seventh Day of every Weeke was holy in the time of the Law, and for the whole time it pleased *GOD* to have it so: but it is impossible to prove, by the former comparifon, that the seventh Day must be a perpetuall Holy-day, unlesse it be first proved that the Law of the Old Sabbath is eternall. For if it be onely a precept positive, then it can oblige no other people than those to whom it was revealed, nor for any longer time, than the Lawgiver hath appointed.

<sup>a</sup> *Aug. in Exod. q. 3.* Clamavit ad eum Dominus de Rubo: Dominus in Angelo, an Dominus Angelus, ille qui dictus est, magni concilii Angelus, & intelligitur Christus.

<sup>b</sup> *Abulenf. in Ex. q. 3.* Terra in se sancta non est, sed sancta dicitur, quia Deus ibi apparuit, & legem ibi postea dedit.



T. B. *His grand Objection out of* Exod.  
20. Deut. 5. &c.

The Precept of the Sabbath, was delivered in Mount Sinai, with the other nine Commandements. It was uttered and pronounced by GOD's owne and immediate voice, with the same Majesty, terrour, and all circumstances of the other nine: to wit, with thundering, lightning, sound of the Trumpet, fire, and smoake, earthquake, Exod. 19. 16. 18. and in the Common audience of all the people.

The same was written and engraven in stone, in the first Table, with the finger of GOD.

By the Commandement of GOD, it was afterwards placed within the Arke of the Covenant, as well as the other nine.

The generall Preface or Proeme of the

H

tenne

Ioh. Spirit. d. Sac. pag. 13. *Whatsoever Law was written with the finger of GOD, and that in stone: and that two severall times immediately delivered by God as no other lawes judiciall or Ceremoniall were: and even put into the Arke of GOD with the other nine Commandements (these circumstances implying their permanency even under the Gospell, and the deniall of any power but GOD's to blot them out.) is as perpetual as other lawes so written and reserved. But so was the 4th Commandement written and reserved.*



tenne Commandements, was prefixed, and had the same reference to this precept, which it had to all the rest.

Therefore, if the other nine Commandements for these reasons, are simply and eternally morall, the 4<sup>th</sup> Commandement concerning the Sabbath, must likewise be so.

*Ans.* If this argument have any weight, it concludeth for the Saturday Sabbath; and not for the Sunday, or Lord's Day. It maketh some noise in a popular auditory, but being examined, it hath no more strength, than a broken reed. For the antecedent or leading part, namely, that God himselfe immediately uttered the Tenne Commandements, is dubious, and controverted, and the inference likewise is not necessary.

I The antecedent is dubious for this reason: many texts of holy Scripture, and many profound Doctors affirme; That the Lord himselfe did not utter and pronounce the ten Commandements with his owne voice, but by the ministeriall voice of his Angell.

Acts 7. 38. *This is he that was in the congregation in the wilderness with the Angell, which spake to him in Mount Sinai, and with our Fathers.*

Acts 7. 53. *Which have received the Law, by the*

the Ordinance of Angels, and have not kept it.

Gal. 3.19. Wherefore then serveth the Law? it was added because of transgressions, till the seed should come, to whom the Promise was made, and it was ordained by Angels in the hand of a Mediator.

Heb 2.2. If the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward. &c.

Iohn 5.37. The Father Himselfe which sent me, bath borne witnesse of me: you have neither heard his voice at any time, nor seene his shape.

Now whereas in many places of the Law it is said; that God himselfe uttered the words of the Decalogue with his owne voice, *Exod.* 20.19. *Dent.* 5.22. This proveth not, that God Almighty pronounced them immediately, for we finde in holy Scripture, that when holy Angels, or Prophets, were the immediate persons which uttered and delivered the vocall and externall sound of words, the Lord himselfe is reported to have spoken unto men.

*Gen.* 18.2.13. *Exod.* 3.2.6,7.

Saint Augustine<sup>b</sup> is resolute, that Almighty G O D Himselfe, in the Time of the Old Testament, did not speake to the Jewes and Israelites, with his owne immediate voice, but onely by his Angels, and by his Prophets.

And when the Heretike objected, *Cur ergo scriptum est, dixit Deus, et non dixit Angelus?* his answer was, *Quia cum verba iudicis præco pro-*

a Aquinas 1. 2. q. 93. art. 3. Apostolus. Heb. 2. Probat eminentiam novæ legis ad veterem, quia in novo Testamento locutus est Deus nobis in filio suo, in vetere autem Testamento, est sermo factus per Angelos.

Rabbi Moses.

מורה נבוכים  
p. 1. ca. 27. Nihil novi est in libris Prophetarum, ut narrantur verba illa, quæ Angelus nomine Dei loquitur, ac si Deus ipse proferret.

b August. c. Adamant. manic. c. 9. d. Trin. l. 2. c. 13. & li. 3. ca. 11. In Exod. quest. 3. & q. 144 In Ioan. 11. 3.



*ciat, non scribitur in gestis, ille praeo dixit, sed ille iudex qui imperavit ut diceret.* Wherefore then was it written, **G O D** spake, and not rather an Angell spake? because, when in the place of judicature, the Cryer pronounceth the decree, and sentence of the Iudge, it is not recorded in the Acts or Court Rolles, the Cryer delivered this sentence and decree, but the Iudge who commanded the Cryer to proclaime it.

And againe in the same passage: *Sicut verbum Dei est in Propheta, & recte dicitur, dixit Dominus, quia verbum Dei quod est Christus, in Propheta loquitur veritatem; sic & in Angelo ipse loquitur, quando veritatem Angelus annunciat: Et recte dicitur, Deus dixit, & Deus apparuit, cum illud dicatur ex persona inhabitantis Dei, illud ex persona servientis creaturae.* Even as by reason the word of God is in the Prophet, it is truly said, the Lord speaketh, because the Word of **G O D C H R I S T**, speaketh verity in the Prophet: and likewise when an Angell annunciates truth, it is rightly said, the Lord speaketh, or the Lord appeareth: because the one of these is spoken in respect of the Divine Person, who inhabited in the Angell: and the other is spoken, in respect of the person of the Creature, who for the present was *God's Minister and Embassadour.* To the same purpose speake *S. Hierome,* <sup>a</sup> *Dionysius Areopagita* <sup>b</sup>,

<sup>a</sup> Hierom. in Gal.

3. Quod ait Apostolus, lex per Angelos data est, hoc vult intelligi, quod in omni vetere Testamento, ubi Angelus primum visus refertur, & post ea quasi Deus loquens inducitur, mediator loquebatur, qui dicit, ego sum Deus Abraham, &c.

<sup>b</sup> Dionys. Areop. Hierarch. c. 4. Angelicum nomen meruerunt, quia primum a Deo illuminatur & per ipsos nobis nostrae revelationes transmittuntur. Sic igitur lex, ut Divinus sermo testatur, per Angelos nobis data est. *S. Maximus Scholia in hunc locum.* Primam legem per Angelos datam esse sanctus Stephanus testatur.

Gregory

Gregory the Great <sup>c</sup>, in *Moralium præfat. cap. 1.*

But if it shall be granted that God Himselfe, *Immediatione virtutis, & immediatione suppositi*, not onely by his suggestion, but also immediately in his owne person, uttered and proclaimed all the words of the Decalogue, and consequently all the words of the fourth Commandement: This will not confirme that Precept to have beene simply morall. For what sufficient reason can be rendred, why God himselfe may not deliver a positive Precept by his immediate voice, as well as a Precept simply morall? God Almighty spake to Abraham nine severall times in the Booke of Genesis. He spake likewise frequently to Moses: and to Iob, and to his three friends, Iob 38.1. & 42.7. and to Elias, 1 Kings 19.9. 12. and to David, 1 Sam. 23. 12. & 30. 8. 10.

At the delivery of the Leviticall and Iudicall Lawes, the Lord Himselfe spake to Moses <sup>d</sup>, פנים לפנים face to face, as a man useth to speake to his friend, Exod. 33. 11. and פה לפה mouth to mouth. Num. 12. 8. Deut. 5. 31. Stand thou here with me, and I will tell thee all the Commandements, and the Ordinances and the Lawes which thou shalt teach them, Exod. 20. 21, 22.

But this immediate and personall speaking of God Almighty to Abraham, Iob, Moses, &c. made not all his precepts, and dictates, delivered in this manner, simply and eternally mo-

præsentius Deum vidit, neq; surrexit amplius in Israel Propheta qui Deū facie ad faciem sicut Moses videret: ille qui 40. diebus cum Deo iugiter, & noctibus fuit, cum legem acciperet in Monte, &c.

c Angelus qui Mo-  
si apparuisse descri-  
bitur, modo Ange-  
lus, modo Domi-  
nus memoratur.  
Angelus videlicet  
propter hoc quod  
exterius loquendo  
serviebat: Domi-  
nus autem dicitur,  
quia interius præsi-  
dens, loquendi ef-  
ficaciam ministra-  
bat. Cum ergo lo-  
quens ab interiori  
regitur, & per ob-  
sequium Angelus,  
& per inspirationē  
Dominus nomina-  
tur. *Id. mor. li. 28. c.*  
2. Duobus modis  
divina locutio di-  
stinguitur; aut per  
semetipsum Domi-  
nus loquitur, aut  
per Angelicam cre-  
aturam ejus ad nos  
verba formantur.  
Sed cum per semet-  
ipsum loquitur, so-  
la nobis vis inter-  
næ inspirationis a-  
peritur, & de verbo  
ejus, sine verbis &  
syllabis cor docetur  
d Tert. d. jejuni-  
o. ca. 6. Vidit oculis  
(Moses) Dei glo-  
riam, & audivit au-  
ribus Dei vocem.  
Amb. l. 1. Ep. 3. Mo-  
ses ille quo nemo

qui Deū facie ad fa-  
ciem



rall: for some of them were personall, *Genesis* 17.1. and many of them were ceremoniall, and judiciall.

2 If the Lord's immediate or vocall pronouncing the Law of the fourth Commandement, proveth it not to be simply and perpetually morall: *then* the writing and ingraving thereof, with the finger of *God* in a Table of stone: *and* the placing of it in the Arke of the Covenant, *are* not sufficient to prove it to bee such.

For these were onely circumstantiall accidents, which made no alteration of the inter-nall, and naturall forme or quality of the materiall object of this Commandement: and *Aarons* rod, and the Pot of *Manna*, were placed in the Arke of Testimony<sup>a</sup>, as well as the Law of the fourth Commandement, *Heb.* 9.4. The Booke of *Deuteronomy* also, not being totally morall, was placed in the side of the *Arke of the Covenant*, *Deut.* 31.26.

<sup>a</sup> Aug. in *Exod.* 9. 105. In Arca iussa sunt poni, Lex, & *Manna*, & *Virga Aarons*. Origen in *Iosh. tom.* 1. Arcam Testam. Domini, in qua Lex, & divinae literae servantur.



*H. B.* (Dialog. manuscript.) writing the ten Commandements in stone, was a note of their perpetuity, *Iob* 19. 24. O that my words were now written, O that they were written even in a Booke, and graven with an Iron Pen in Lead, or in stone for ever!

*Ans.*

*Ans.* Writing the tenne Commandements in stone, was a figure and represent of hardnesse of heart in the Israelites <sup>a</sup>, 2 Cor. 3. 14. Ezech. 11. 19. & 36. 26. and not of the perpetuall obligation of the fourth Commandement. For *Ioshua*, wrote upon stones a rehearsall of the Law of Moses, in the presence of the children of Israel, *Iosh.* 8. 32. But a great part of Moses his Law, was positive and legally ceremoniall.

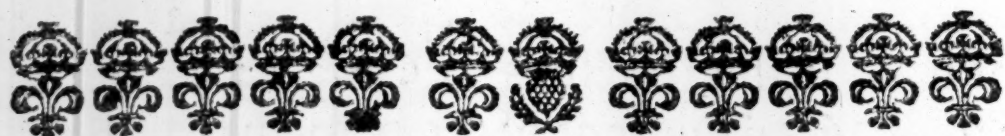
<sup>a</sup> Aug. d. Cat. rud. c. 20. Accepit ille populus legem digito Dei scriptam in tabulis lapideis, ad significandam duritiam cordis illorum, quod legem non erant imple-  
turi.

3 The proeme of the Decalogue confirmeth not the naturall and perpetuall morality of the fourth Commandement. For besides, that this Proeme had speciall relation to the Children of Israel<sup>b</sup>, whom God delivered out of Ægyptian bondage, and was used as a special motive, to that stiffe-necked Nation, to perswade them to obedience: Wee reade in *Deut.* the same motive used by Moses, to perswade the Israelites to observe the whole Law, both morall, and ceremoniall, and judiciall, *Deut.* 6. 20. *When thy son shall ask thee in time to come, what meane these Testimonies and Ordinances, and Lawes, which the Lord our God hath commanded you: 21. Then thou shalt say unto thy sonne, we were Pharaoh's bondmen in Ægypt, but the Lord brought us out of Ægypt, with a mighty hand. 22. And the Lord shewed signes and wonders, great and evill, upon Ægypt, and upon Pharaoh, &c. 24. Therefore the Lord hath commanded us to doe all these Ordinances, &c.*

<sup>b</sup> G. W. Of the Sab. pag. 32. In the first Command. I am the Lord thy God weh brought thee out of the Land of Ægypt: this had onely reference to the lewes: but wee may rather say, which brought us out of the bondage of sin, or out of the bondage of Popery.

T. B.





*T. B. At a private Conference argued  
in manner following.*

It is found in Scripture that GOD himselfe wrote some Lawes, and Moses wrote other. But Moses wrote such Lawes as were temporary, and therefore abolished under the Gospell. And GOD Himselfe wrote not in Tables of stone any temporary Law, but every one of the Lawes written by Him were eternall.

Now the Law of the Sabbath, was one of GOD's Lawes written in the very heart of the Decalogue, with his finger.

Therefore this Law of the Sabbath was simply and eternally morall.

*Ans<sup>r</sup>.*

*Answ.* G o d's writing of some Lawes, and *Moses's* writing of other Lawes, made not a formall difference betwixt all the Lawes which were written according to this divers manner. For many Lawes written by *Moses* in the Decalogue, were properly and perpetually morall. *Deut.* 15. 7, 8. *If any of thy brethren with thee bee poore, &c. Thou shalt open thy hand unto him, and shalt lend him sufficient for his need.* *Leviticus* 19. 17. *Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.* *Deut.* 10. 19. *Love ye the stranger, &c.* *Lev.* 19. 14. *Thou shalt not put a stumbling-block before the blinde.*

2 Concerning *God's* own writing of Lawes, there can no sufficient reason bee rendred: wherefore a temporary Precept may not as well be written with his finger, as delivered by his internall inspiration.

3 *God's* writing, was his forming and creating, by his power, the externall characters, letters, &c. of the ten Commandements. But it appeareth by the example of *Jonas's* Gourd, *Chap.* 4. 6. and by many other instances, that all things immediately formed, and created by *God*, are not eternall.

4 If *God's* immediate speaking and writing argueth precepts thus spoken and written, to be perpetually morall: Then his not writing of Precepts, argueth them to bee temporary. For proper signes and affections conclude both  
I affirmatively,



affirmatively, and also negatively. For example: *Micaiah* the sonne of *Imlah*, was a true Prophet, because he was inspired by God. But *Zidkiah* the sonne of *Chenaanah*, was not a true Prophet, because he was not inspired by God, *1 Kings 22*. *Aaron* and his Sons were Priests of the Lord, because they were called and anointed according to the law and commandment of God: but *Korah*, *Dathan*, &c. were not the Lord's Priests, for they received no such calling and unction.

In like manner, if the LORD's immediate speaking, uttering, and writing, doth conclude by a necessary inference, that all Precepts uttered and written in this manner, are simply and perpetually morall: Then on the contrary, all Precepts wanting this, are meerely temporary. But the falsity hereof is evident, by many instances: namely, *Be not drunken with wine, wherein is excessse*: *Let not the Sun goe downe upon your wrath*. *Be not forgetfull to lodge strangers*. *Forgive one another your trespasses*. *Let no corrupt communication proceed out of your mouths, but that which is good, to the use of edifying*. *Mat. 10. 16*. *Be ye wise as Serpents, and simple as Doves*. *Ib. 12. 36*. *Of every idle word that men speake, they shall give an account, at the Day of Iudgement*.

Now although these, and many other such like Commandements, were not immediately pronounced, by God Almighty, nor written with his finger in Tables of stone; They are notwithstanding simply and eternally morall. And from  
hence

hence it is evident, that the *Lord's* immediate writing, &c. is not an inseparable property, of Precepts purely and perpetually morall: *But* notwithstanding this, they may be positive and temporary.

**T. B. His Objection out of Matth. Chap. 5. vers. 17, &c.**

*Matth. 5. 17.* Thinke not that I am come to destroy the Law or the Prophets: I am not come to destroy them, but to fulfill them.

18 *For verily I say unto you, till heaven and earth passe, one jot or tittle shall in no wise passe from the Law, till all be fulfilled.*

19. *Whosoever therefore shall breake one of these least Commandements, and teach men so, he shall be called the least in the Kingdome of GOD: But whosoever shall observe and teach them, the same shall be called great in the kingdome of GOD.*

By the Law here, CHRIST understandeth the Morall Law: for the same is it He



expoundeth, in the verses of the Chapter following: And sure I am, the Sabbath-day is not lesse, than one of the jots and titles of the Law, pag. 118.

I cannot devise what should be more plaine & pregnant, for the maintenance of this ordinance of God's Morall Sabbath, than this Text, pag. 451.

CHRIST in this Text ratifieth the whole Decalogue, and every jot and title thereof, and He teacheth that the same shall continue for ever, or untill the World bee destroyed.

The fourth Commandement therefore, and every branch thereof, being one of the Precepts of the Decalogue, is totally and eternally Morall.

Ioh. Sprint. d. Sab. pag. 13. The fourth Commandement of sanctifying one day in seven, is not ceremoniall, but morall and perpetuall, which Christ destroyed not, Matth. 5. 17.

G. W. d. Sab. p. 18. Whereas some say, so much of the morall Law shall stand as Christ hath re-established in the Gospel, therein they grant that the Sabbath shall remaine. For Christ hath established the whole Law; yea, and hath warranted every jot and title of it, to be as durable as the Heavens. And therefore unlesse we can turne Heaven & earth upside downe, let us beware to take one jot or title from the law of God.

by

by the least Commandement, is meant any one of the ten, which should be slighted or disesteemed. *Thirdly*, this speech was not confined to our SAVIOUR'S naturall life only, but it is to be extended to all succeeding ages, and future times.



Answ. to the grand Objection out of Matth. 5.17, &c.

The subject of our SAVIOUR'S Doctrine, Mat. 5.17, 18. is not the Decalogue onely, but the whole Law of GOD contained in the *Pentateuch*, and also the whole doctrine and the predictions of the holy Prophets, who lived before Christ.

I The words of the Text are, *I am not come to destroy the Law and the Prophets. But the Law and the Prophets are of larger extent, and containe more than the Decalogue, Matth. 11.13. All the Prophets and the Law prophesied untill Iohn. Luke 24. 44. All things must bee fulfilled which were written in the Law of Moses, and in the Prophets, Luke 16. 16. The Law and the Prophets endured untill Iohn. 17. Now it is more easie that heaven and earth should passe away, than one title of the Law should faile.*

I 3

Secondly,



*Secondly*, The whole Law and Doctrine which our *Saviour* came to fulfill, and not to destroy, is the subject of His speech, *Mat. 5. 17.*

But our *Saviour* came to fulfill the whole Law of the *Pentateuch*, and all things prophesied, and foretold by the Prophets. And although he disannulled the old positive law, in respect of observation, in the time of the Gospel: Yet he established and confirmed the lawfull use thereof in the Christian Church: and the obedience of all such spirituall and Evangelicall duties, as were signified and prefigured by the Rites, and Ceremonies of that Law.

*1 Cor. 5. 8. Rom. 2. 29.*

*Thirdly*, All the Commandements specified by *CHRIST*, *Matth. 5.* were not delivered by *GOD* Himselfe in Mount *Sina*, *Exod. 20.* For verse 39. it is thus written: I say unto you, resist not evill: but whosoever shall smite thee on thy right cheeke, turne to him the other also: And if any man will sue thee at the Law, and take away thy coat, let him have thy cloake also: And whosoever will compell thee to goe a mile, goe with him twaine. Give to him that asketh, and from him that would borrow of thee, turne not away. Love your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which hurt you, and persecute you.

a August. c. Faust.

Maric. li. 18. c. 6.

Sive Circumcisio, sive Sabbatum, &c.

figuræ nostræ & Prophetiæ erant,

quas Christus non solvere, sed adim-

plere venit, cum ea quæ hiis prænun-

ciabantur implevit.

Idem. Serm. Dom. in Mont. lib. 1. cap. 8.

Quod ait, jota unū aut apex unus, non

transibit à lege, nihil aliud potest in-

telligi, nisi vehemens expressio per-

fectionis, quæ per literas singulas de-

monstrata est: inter quas literas jo-

ta minor est cæteris, quia uno ductu fit: apex autem est

etiam ipsius, aliqua in summa particula.

Quibus verbis ostendit, in lege ad effectum minima quæque perducī.

d. util. Cred. cap. 3. Evacuatur in Christo, non vetus Testamentum, sed velamen ejus.

Amb. Epist. 76. Plena mensura in Evangelio est: semi-plena in lege, cujus plenitudo est novum Testamentum.

Siquidem ipse Dominus ait: non veni legem solvere sed implere.

*Fourthly*

Fourthly, The verbe καταλύσαι, Matth. 5. 17. *I am not come to destroy the Law, &c.* signifieth in holy Scripture, to annihilate, to demolish or pull downe, and to make frustrate.

Mat. 24. 2. *There shall not one stone be left upon another, which shall not be demolished,* ὅς οὐ μὴ καταλυθῇσεται.

Esd. 5. 12. *The King of Babylon destroyed, demolished this house,* κατέλυσε.

Acts 5. 38. *If this counsell or this worke be of men, καταλυθήσεται, it will be frustrate, and come to nothing: But if it be of God, you cannot καταλύσαι αὐτόν, destroy it, or bring it to nothing.* Now this being the signification of the word καταλύσαι, to destroy, it is inconsequent to argue, *That because our Saviour came not to destroy the Law and the Prophets, or any jot or title thereof, by annihilation, or making them frustrate, or of no use in the Christian Church: Therefore He maintained the Morall obedience, and observation of every part and precept thereof<sup>a</sup>. For after He had fulfilled the whole Law, and Prophets by his owne perfect obedience: And performed likewise all things, which were foretold and written of him, in the Law and the Prophets<sup>b</sup>: He freed and delivered the Christian Church, from the externall observation and obedience of all such legall precepts, as were not simply, and formally Morall: Nevertbelesse, Hee maintained the*

<sup>a</sup> Sear. d. leg. li. 9. cap. 11. Non solvere, non est abrogare, sed non transgredi. Tollere legem post impletum tempus, pro quo fuit lata, non est transgressio, nec injuria legis, cum sit voluntas legislatoris, imo illud ipsum est implere legem.  
<sup>b</sup> August. c. Faust. Manich. li. 19. c. 8. Quod in Prophetis Sive aperte, five

per figuras vel locutionum vel actionum promittebatur, ab illo impletum est, qui non venit solvere legem, sed implere.

honour



<sup>c</sup> *Theoph. in Mat.*  
 5. 17. Quoniam  
 ipse novas leges in-  
 troducturus erat,  
 ne putaretur quod  
 Deo adversarius es-  
 set, dixit, quod non  
 destruat legem, sed  
 implevit, πὺς δὲ  
 ἐπληρώσει? quia per-  
 fecit omnia quæ  
 prædixerunt Pro-  
 phetæ: & omnia  
 mandata legis im-  
 plevit, quia pecca-  
 tum non fecit, καὶ  
 ἀνεπηρώτη. Quæ-  
 cunq; enim illa ad-  
 umbravit, hic per-  
 fectè depinxit: sicut  
 pictor non corrup-  
 pit lineamenta pri-  
 ma, sed magis illu-  
 strat & implet.

honour of the old Law<sup>c</sup>: and of the Doctrine contained therein: also, He inspired his Apo-  
 stles to teach his Church the true sense and  
 understanding, and to declare the right end,  
 and use of that Law: and he maintained the  
 reading and expounding of the Law and the  
 Prophets: *And by* his Divine providence, he  
 preserved the Scriptures of the old Testament,  
 and every jot and title thereof from being lost  
 or destroyed, by tyranny of Persecutors, fraud  
 of Hereticks, or by negligence of prophane  
 persons.

*Lastly*, Our Sabbatizers must first of all  
 make remonstrance, *That* the fourth Comman-  
 dement of the Decalogue is simply and for-  
 mally Morall: *Before* they presume to affirme,  
 that the same is a part, jot, or title of that eter-  
 nall Law which CHRIST commandeth to  
 be observed in the Christian Church, to the  
 worlds end, *Matth. 5. 19.*

over

T.B.

*T. B. His Argument from the example, or practise of Christ and the Apostles.*

T. B. Our Saviour Himselfe during His abode in this world, constantly observed the Sabbath day, to wit, the seventh day of every weeke, the old Sabbath day. So likewise the holy Apostles both before, and after the Resurrection of CHRIST, observed the very same day: *Act. 13. 14, 44. & Chap. 16. 13. & Chap. 18. 4.* And they did this constantly, *Act. 17. 2.* Paul, as his custome was, *κτὶ τὸ εἰσέρχαι*, went in unto them three Sabbath-daies, and disputed with them by the Scriptures.

D. B. *Of the Sabbath. pag. 23, 24.* Our Saviour CHRIST and all His Apostles established the Sabbath by their practise. For they upon the Sabbath ordinarily enter into the Synagogue of the Jewes; and preach unto the people, doing such things on those dayes as appertaine to the sanctifying them according to the

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Com-

John Sprint d. Sab. pag. 21. As the Apostles Constitutions, which are called Commandements of the Lord, *Act. 15. 28.* must needs tye the Conscience: So their very practise and example in matter religious, morall, ministeriall, directly tending to God's publike worship, and solemn Service, doth tye the Conscience.



Commandement. And this they did, not once or twice, but continually and ordinarily, shewing the ordinary continuance of the Sabbath, and the sanctifying it.

*Ans.* The Reader may observe by this latter passage of *D. B.* out of what armory *T. B.* borrowed his weapons to fight against the Church, for the setting up of the seventh day Sabbath. *For* if the practice of *Christ* himselfe whiles he was under the Law, and of the Apostles before our Saviour's Passion, and for some space of time after his Resurrection, shall be a perpetuall morall rule, obliging all succeeding Ages to the observation of the Sabbath of the fourth *Commandement*. Then it cannot bee denyed, but that the Christian Church stands bound, to keepe holy the same Sabbath which *Christ* observed.

*But* passing by this grosse Paradox, my answer is :

I *That* our Saviour in his owne Person, during the time of his Humiliation, duely observed the Sabbath of the fourth Commandement, and all other legall rites and observances, because *he was under the Law, Gal. 4. 4. He was circumcised, Luke 2. 21. He went up to the Passeeover, and to other legall Festivals, Mat. 26. 17. Iohn 2. 23. & Chap. 5. 1. & Chap. 7. 37. He sent the Lepers to the Priest, to offer for their cleansing,*

sing, as Moses had commanded, Luke 5. 14. and therefore D.B. might from our Saviour's example, as well have concluded for the observation of all legall festivals, and the whole Law of Moses, as for the seventh day Sabbath of the fourth Commandement.

Besides it is observed by the Fathers, <sup>a</sup> and it appeareth by many speeches and actions of Christ, that he esteemed not the Law of the Sabbath, to be an eternall Law: or of the same quality with the other precepts of the Decalogue: For it is simply and universally unlawfull, to transgresse, or to commit any thing repugnant to the three first precepts, or to the six latter, Namely, to worship any other Gods, or to use God's Name irreverently, or to set up Idols, or to commit adultery, or to beare false-witness, &c.

But on the contrary, our Saviour's Doctrine, and his practise teacheth, that it was in many cases, and upon sundry occasions lawfull to performe servile and secular workes, and to do things repugnant to the letter of the Law of the 4<sup>th</sup> Command. Iohn 5. 9, 10. Mat. 12. 1, 2, 3. 5. Marke 2. 23. Iohn 7. 27. And from hence the Fathers inferre this observation: That Christ by his words concerning the Sabbath, and by many of his actions upon that day, did signify and foretell the cessation and expiration of the Sabbaticall Law, in the time of grace. <sup>b</sup>

a Chrys. in Matth. Hom. 40. Sabbatū sæpè solutum fuerat, imò verò & in circumcissione & in aliis compluribus semper solvitur, & in Hiericho hoc esse factum licet conspicere.

Matth. 12. 7. If ye had knowne, what this meaneth, I will have mercy and not sacrifice, yee would not have condemned the guiltlesse. Here Christ liketh the observation of the Sabbath to the offering of Sacrifices; he blameth the Pharisees, because when God would have mercy before sacrifice, they preferred keeping the Sabbath, being of like quality with sacrifice, before mercie.

b Epiphanius. Heres. 30. Apostoli ex eius convictu disciplinaque, abrogatā esse Sabbati legem haud ignorabant. Tertul. c. Marc. 1. 4. c. 12. Per Iesum (Nave, qui typus Christi) tunc quoque concussum est Sabbatum.



## Concerning the Apostles observing the Sabbath.

c. Clem. Alexand.  
*from. l. 7. c. 5.* Ecce  
*Timotheū* præcla-  
 rus circumcidit A-  
 postolus, cū vocife-  
 raretur & scriberet,  
 circūcisionem ma-  
 nu factam nihil  
 prodesse, sed ne re-  
 pentē & acervatim  
 à lege avellens, ad  
 eam quæ est ex fi-  
 de circūcisionem  
 cordis, reluctantes  
 eos qui audiebant  
 Iudæos abrumpe-  
 ret, se Iudæis accō-  
 modans factus est  
 Iudæus, ut omnes  
 lucrificeret.

Chryl. *ser. de virg.* Expectavit dum fides prius hæreret in animis, veritus ne si citius  
 quàm rei tempus aut maturitas venisset, ad zizanix fibras evellendas accessisset, sala-  
 taris disciplinæ semina, unà cum radicibus extirparet. Tert. *d. præscript. ca. 24.* Adeo  
 pro temporibus, & causis & personis, quædam reprehendebant, in quæ & ipsi æquæ  
 pro temporibus, & personis, & causis committebant. Quemadmodum si & *petrus*  
 reprehenderet *paulum*, quod prohibens Circūcisionem, circumcidit ipse *Timotheum*.  
 Chryl. *serm. 63.* Cur in Pentecost. *Act. Apost. pag. 946.* Atque ut intelligas eos id-  
 circo tempora observare, non ut se observationis necessitati subiiciant, sed quod im-  
 becillioribus sese accommodare contentur, audi quid dicat *paulus*: Dies observa-  
 tis & Menses, &c. *Iam verò* si videamus eum qui Dies & Menses, &c. observare  
 vetat, hæc observare quid quæso dicemus? Num eum sibi repugnare, &c. Absit:  
 sed eum, quod vellet eorum tollere imbecillitatem, à quibus tempora observabantur,  
 illis sese per observationem istam attemperare. Ita quoque faciunt Medici, porrectos  
 ægris cibos prius degustant, quamvis ipsi minimè cibis indigeant, sed illorum stu-  
 deant infirmitati mederi. Ita quoque *paulus* egit, cum observatione temporum nihil  
 egeret, tempora observavit, ut eos qui observabant, illa observandi imbecillitate li-  
 beraret. *Hieron. in Gal. 5.*

-dverse

adverse to legall ceremonies, saith in manner following : *Vnto the Iewes I became as a Iew, that I might winne the Iewes : to them that are under the Law, as though I were under the Law, that I may winne them that are under the Law,* 1 Cor. 9. 20.

Saint *Augustine* renders another reason, for which the Apostles observed some *legall rites*, and *ceremonies* for a time. Namely, to signifie the difference betwixt *legall rites*, and Heathenish superstition, God Himselfe being the Author of the one, and *Satan* of the other : And he addeth : that because God Himselfe was the Author of all the *legall Ordinances*, the holy *Apostles* were willing to yeeld unto them an *honourable Funerall*, after the time that their obligation was fully expired in Christ. <sup>a</sup>

<sup>a</sup> Aug. Epist. 19.  
Cur mihi non licet  
dicere Apostolum  
Paulum, & alios  
rectæ fidei Chri-

stianos, tunc illa vetera sacramenta paululum observando commendare debuisse, ne putarentur illæ Propheticæ significationis observationes à piissimis patribus custoditæ, tanquam sacrilegia diabolica à posteris detestandæ ? Iam enim cum venisset dies, quæ prius illis observationibus prænunciata, post mortem & resurrectionem Domini revelata est, vitam amiserunt : veruntamen sicut defuncta corpora, necessarium officiiis, deducenda quodammodo erant ad sepulturam : non autem deferenda continuo, vel inimicorum obtreccionibus, tanquam Caninis moribus projicienda.

K 3

T. B.



*T. B. His Objection from the practise of the Primitive Church, for sundry Ages after Christ.*

The more pure Primitive Churches, so long as they retained their best or spotlesse purity, observed the Sabbath-day, pag. 79. & 488.

It was in use in the Primitive Churches after Christ, for three or foure hundred yeares : Namely, so long as the Church retained her best purity : and untill corruption and Popery came in.

*This* Day was observed at the Councell of *Laodicea* : and this Councell was the first, that did cast an aspersiō of Iudaisme upon the keeping of that Day, pag. 483. *This* Councell made a schisme and rent, from the most ancient and purest Churches which lived before them : and the religious observance of the old Sabbath, hath now lyen buried 1200. yeares, ever since that wicked and schismaticall Decree, of the Councell of *Laodicea*, pag. 611.

*Ans.*

*Ans.* It is formerly declared, in the first part of my answer, that *T. B.* his position concerning the seventh day Sabbath, is repugnant to the unanimous sentence of all the Primitive Fathers. And it is impossible to demonstrate, that any Ancient Churches or Fathers, favoured the same.

Some Primitive Churches, which had *Jewes* and *Profelytes* in their Christian assemblies, made the Saturday of every weeke an Holy-day, upon the same reasons the holy Apostles had formerly done: <sup>a</sup> But these Churches did in like manner observe the Lord's-day, for a weekly festivall: and as I shall afterwards prove, they preferred the Lord's-day, and esteemed it more honourable then the *Sabbath*: neither did they observe, either of these dayes, after the Law or rule of the fourth Commandement. For they ceased not from all worldly labour and negotiation, by the space of the whole day: but when religious offices appointed by the Church were finished, Christian people had liberty, to worke and to labour in their callings.

Ignatius <sup>b</sup> *ad Magnes.* Let not us Christians observe the Sabbath after the Jewish manner, by rejoycing in idlenesse: because the divine Oracles say: Hee that will not labour, let him not eat: and thou shalt eat thy bread in the sweate of thy face.

batisemus more Iudaico, velut otio gaudentes; qui enim non laborat, non edat: & in sudore vultus tui vesceris pane tuo, habent Divina Oracula.

<sup>a</sup> Aubaſpina. Obſervat. in optat. & Concil. Carthag. l. i. ca. 13. Ipſorum Apoſtolorum temporibus, Sabbathum uti feſta, colebatur. Exiſtimo autē eam veram & germanam fuiſſe cauſam, quod cum primum inter fratres & Iudæos, diſſeminari Evangelium cepiſſet, nollent aut certe non auderent, cæremonias omnes Iudaicas, reſcindere. Eam igitur quæ ad Sabbathum pertinebat, quæque magnos motus, ſi ſublata fuiſſet, excitatura fuiſſet, ne eos à Chriſtianis ſacris averterent, retinuerunt.

<sup>b</sup> Ignat. Ne Sabbathum

Saint



*c* Amb. Nunc di-  
em ipsum & oneri-  
bus ferendis, & ne-  
gotiis obeundis, si-  
ne pœna animad-  
vertimus deputari.

*b* Athan. Nobis &  
universis simul per-  
mittitur, in Sabba-  
to laborare, quum  
nos omnes finus  
Regale Sacerdotiũ.

Greg. m. Regist. li.  
11. Epist. 3.

*e* Innocent. 1. Ep.

1. c. 4. Aug. Epist.

86 Hier Epist. 28.

*ad* Lucin. Cassian.

collat. 3. c. 10. La-

tinorum Ecclesia

nunquam Sabba-

rum coluit.

*f* Euseb. Hist. eccl.

li. 4. c. 11. Hieron.

in catal. in Iustino.

Photius in Biblio

g Ignat. Epist. ad

Philip. Canon A-

post. 65. Tertul. d.

Coron. mil. c. 3. Epi-

phan. Expos. fid.

Cath. num. 22.

Ambros. Epist. 83.

*S. Ambrose<sup>c</sup> Epist. 72. Now under the Gospell, we observe, that this day, (to wit the Sabbath day) is deputed and made free, to carry burthens, and to exercise worldly businesse.*

*S. Athanasius. d tr. d. semente. It is permit-  
ted unto us, and to all people else, to worke and la-  
bour on the Sabbath day, by reason that all we are in  
these dayes a royall Priesthood.*

*2 The Sabbath was not made a weekly fe-  
stivall, universally, or in all primitive Chur-  
ches, but onely in some of them : for at Rome,  
Alexandria, and throughout Africa, it was a  
working-day.<sup>e</sup>*

*Iustin Martyr, was an inhabitant and Pro-  
fessor in the Church of Rome : <sup>f</sup> and at Rome  
the Lords-day was observed for religious As-  
semblies : and likewise at Alexandria : and in  
Africa : and in these Churches the Sabbath-day  
was a fasting-day : and therefore it could be no  
Holy-day, because of the precept of the Pri-  
mitive Church <sup>g</sup>, which prohibited that any  
festivall day, should bee an ordinary fasting  
day.*

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Concerning

Concerning the Councell of Laodicea.

1 T. B. Affirmeth that this Councell was held in the yeare of our Lord, 364. but both he, and the Authors which he followeth, are deceived in this matter of Chronologie: For this Councell was held before the first Nicene, and in the dayes of Pope Silvester the first: as the Authors cited in the margine have proved. <sup>b</sup>

2 This Synode, as it is very ancient, so likewise it hath alwayes beene reputed Orthodoxall, and sundry good Decrees and Canons are found therein: and by name, one Canon touching the Canonickall Bookes of the Old Testament <sup>c</sup>: and another which condemneth the invocation and religious adoration of Angels. <sup>d</sup>

3 The Fathers of this Synod, were not schismaticall, or novellists in the matter of the Sabbath: for they maintaine no other Doctrine concerning this question, then *Iustin Martyr*, *Tertullian*, *Origen*, &c. have in substance delivered concerning the same. And *Iustin Martyr*, <sup>e</sup> who lived 150. yeeres before this Synod, reporteth, that a question was made in his time, *Whether a Christian which observed the Sabbath, might bee admitted to the holy mysteries or not?* Therefore the Fathers of the Councell of Laodicea, were not the first Authors, who condemned the religious observance of the Old Sabbath.

<sup>b</sup> Baron. *Annal. Eccl. rom. 4. in Append. Binius in notis ad Synod. Laod.* Longus *Corialan. sum. Concil. & in Chronolog.* Falsum est synodum hanc celebratam esse circa annum D. 364. sub Papæ Liberii finalibus annis: nam fuit celebrata medio tempore inter Nec-Cæsariensem & Nicenam Synodum, quando Silvester, &c.

<sup>c</sup> Concil. Laod. 52.

<sup>d</sup> 16. c. 38. Theod. in 2. ca. Coloss.

<sup>e</sup> Iust. Mart. *Dialog. c. Tryph. p. 266.*

<sup>f</sup> 193.

<sup>g</sup> Iust. Mart. *Dialog. c. Tryph. p. 266.*

<sup>h</sup> 193.





T.B. *His Objection out of S. Ignatius.*  
Pag. 259. & 488.

*Ignatius* in his Epistle to the *Magnesi-ans*, exhorteth them to keepe the Sabbath-day : and he calling the Sunday or Lord's-day, the Queene and Princeſſe of Dayes : ſignifieth thereby, that hee leaveth an higher roome for the Sabbath-day, and that hee accounted it, the King and Prince of dayes.

*Anſw.* S. Ignatius the Martyr in his Epistle *ad Magnes.* writeth as followeth: *καὶ τὸ σαββατισμα,* &c. after the Sabbath-day, or instead of the Sabbath-day, let every friend of *Christ* *φιλόχριστος,* keepe holy day *τὴν κυριακὴν* the LORD CHRIST His Day, in memory of CHRIST'S Resurrection : For the same is Queene, and Lady Princeſſe of Dayes : that Day which the holy Prophet expected and longed for, when hee ſaid in the Title of the Pſalme, *In finem pro octava* : the Day wherein ſpirituall life received beginning, and Death was vanquiſhed by *Christ*.

This *Encomium* which the holy Martyr *Ignatius* hath ſtamped as an honourable Character

rafter upon the Lord's Day, declareth what esteeme the Primitive Church entertained of this Day. For *Ignatius* lived at least thirty yeeres in the dayes of S. *Iohn* the Evangelist, and was his Auditor <sup>a</sup>, (as shall hereafter further be declared) and he was a faithfull observer of apostolicall constitutions <sup>b</sup>.

<sup>a</sup> Euseb. Chron. An. Dom. 71. Antiochia secundus Bishopus ordinatus Ignatius. Ioannes relegatur in Pathmon. An. Dom. 97. Ioannes moritur. An. 103 Auditores ejus fuerunt, Papias Hieropolitanus Episcopus, & Polycarpus Smyrnae, & Ignatius Antiochia.

<sup>b</sup> Idem Eccl. Hist. li. 3. cap. 32. Hortatur Ignatius ut Apostolorum traditioni mordicus adhererent.

And whereas T. B. imagineth, that *Ignatius* stilling the Lord's Day *τὴν Καρινδα*, the Queene, intended thereby to exalt the *Sabbath Day*, and to make the same the chiefe and King of dayes: This conceit proceedeth from partiall ignorance: For the *Rabbins* who doted upon the *Sabbath-day*, stiled the same *מלכה* the Queene of dayes: and the Poet intending to shew the excessive esteeme which money was in, faith, *Regina Pecunia*; and the Philosopher, *Iustitia Regina omnium virtutum*; and the Orator, *Regina eloquentia*; Queene money, Queene justice, Queene eloquence, &c. Therefore the Title of Queene is given by *Ignatius* to the Lord's Day, not by way of derogation and diminution, but to signifie the eminent and transcendent honour of the day.



**T. B.** *His authorities out of S. Athanasius examined.*

**T. B.** *Athanasius* who lived in the yeare 300. doth not onely and barely avouch, that Christians in his time, kept the Sabbath-day : but he doth moreover justifie their keeping of it. For whereas some might object unto him, That the keeping of the Sabbath is Iudaisme ; this godly Bishop foreseeing this objection, saith ; We assemble together on the Sabbath-day, not as we were infected with Iudaisme : but therefore we assemble on this Day, that we may worship I E S U S, the Lord of the Sabbath.

The judgement therefore of this godly Bishop was, that a Christian Church might sanctifie the Sabbath-day, without any taint or tincture of Iudaisme.

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Saint *Athanasius* is orthodoxall every way, both concerning the Sabbath, and the *Lord's Day*. For in a speciall Treatise, *περὶ ἑβδομάτης καὶ περιτομῆς*, Hee maintaineth, that the Sabbath-day, and circumcision are both of them legall observances: And that neither of them is in force under the Law of grace <sup>a</sup>.

During the time and continuance of the first Age, the law of the Sabbath and of Circumcision was in force at *Hierusalem*: *ἐλθόντος ὁ τῆς ἐτέρας γεννέαι*, &c. But when the new Generation came in, after the Resurrection of *CHRIST*, the old Sabbath ceased to be in force. Hereupon, since the new Creation *καὶ ἡ ἀνατολή τοῦ ἡμερῶν ὡς ἐπὶ τῇ ἀρχῇ τῇ*, wee *Christians* observe not the day (of the Sabbath) as in former times: but we expect an eternall Sabbath, wherein the new creature shall never end. Wherefore, the *LORD* commandeth not the new creature to keepe the Sabbath-day: for the *LORD's*-day in which the new creation began, hath put an end to the Sabbath.

The same Father in an Homily, *ἐκ τῆς ἀρχαίας* d. Sement. delivereth the same doctrine touching the Sabbath: his words are: When wee *Christians* assemble, or come to Church upon the Sabbath-day, we doe not thus, because we are any wayes sicke, or infected with Iudaisme, (*ἡ νόσος τῆς ἰουδαϊσμοῦ*) but to honour the *LORD IESUS*, who is *Lord* of the Sabbath. In the old time of the *Jewes*, the Sabbath was highly esteemed:

<sup>a</sup> Athanas. d. Sabbath. & Chr. Atque hinc est quod Sabbati diem non ut in prima ætate observamus: sed speramus futura Sabbata Sabbatorum, in quibus finem non habebit nova creatura.

Sicut prioribus temporibus Sabbati diem servari voluit in monumentum finis priorum: Ita Dominicum diem veneramur, ut monumentum exordii secundæ reparationis. Non septima dies Sabbatum est, sed remissio peccatorum, cum quis requievit à peccatis



But now under the Gospell, μετέθηκεν ὁ κύριος εἰς  
τὴν κυριακὴν: the Lord hath changed or transla-  
ted it into the Lords's day. For the old Sabbath  
appertained to the pedagogie and rudiments of  
the Law: and therefore when the great Master  
came and fulfilled all that was prefigured by  
it, it then ceased, even as a candle is put forth  
at the rising and appearing of the Sunne<sup>a</sup>.

α' ἐλθόντος τοῦ δ.  
δασκάλου κατηργή-  
θη ὁ παιδαγωγός,  
καὶ ἡ αἰὶς ἀνατέλει-  
τος, ὁ λύχνος ἐ-  
πύσσετο.

Now it appeareth by these testimonies of Atha-  
nasius, that in his age, the observation of the Sab-  
bath-day, by vertue of the fourth Commandement,  
was condemned of Iudaisme: and that the Lord's  
day, upon which our blessed Saviour arose from the  
dead, to enlighten all people sitting in darknesse,  
was observed weekly for religious and ecclesiasti-  
call offices in the Church.



### T. B. His Objection out of the Ec- clesiasticall History.

Socrates Eccl. hist. lib. 6. cap. 8. Assem-  
blies were wont to be held in Churches  
upon the Sabbath-day, and upon the  
L O R D's-day.

Ibid. lib. 5. cap. 21. At Cæsarea, Cappa-  
docia, and Cyprus, the Bishops and  
Priests

Priests did ever interpret and expound the Scriptures upon the Sabbath-day, and upon the LORD's-day.

T. B. Pag. 488. Although they kept two dayes in a weeke, yet one onely was kept for the Sabbath: The other was kept lightly and partially, as a light Holy-day, or a Lecture-day.

*Answer 1.* No Author I speaketh more fully, concerning the cessation of Iudaicall Sabbaths and Feasts, then *Socrates*<sup>a</sup>. *No Law* (saith he) *made by Christ, gave leave to Christians to observe any Iudaicall rites.* But on the contrary, the Apostle plainly prohibiteth the same, whiles he not onely abrogated Circumcision, but exhorted also, that there should be no dissention about Holy-dayes. It was not the intention of the holy Apostles, to make Lawes for keeping Holy-dayes; but their studie was, to be authors unto people, of leading a vertuous and holy life.

2 Even as Christians held Assemblies, upon the Sabbath-day, and upon the Lord's day, in some Cities and Countries: so likewise in many parts of the world, and in the most eminent Churches, they kept holy the Friday, and the Sunday. Euseb. vit. Const. l. 4. c. 18. Epiphan. to. 2. l. 3. Exposit. Cath. fid. num. 22. Sozomen. hist. Eccl. l. 1. c. 8<sup>b</sup>. Constant. the Great made a Law, that Christians under his dominions,

should

a Socrat. Hist. Eccl. l. 5. c. 21.

b Sozomen. Hist. Eccl. l. 1. c. 8. Constantinus legem tulit, ut tum die Dominico, quem Hebraei appellant primum diem Hebdomadae, vel Sabbati, Graeci autem Solis nomine nuncupant, tum die veneris, omnes à judiciis dandis, & aliis negotiis obeundis vacarent, precibusque & obsecrationibus Deum colerent, diem autem Dominicum veneratus est, utpote in quo Christus resurrexit à mortuis: diem vero Veneris, utpote in quo erat cruci suffixus. Clem. Rom. Apost. Const. l. 7. c. 24. Sabbatum & dominicum festos dies agitate: quod ille quidem dies recordatio sit fabricationis mundi: hic vero resurrectionis.



should weekly keepe holy, both the Sunday, or Lord's-day, and the Friday: The Sunday, because of Christ His Resurrection, and the Friday, because of His Passion.

b Greg. Nyssen.  
Orat. d. castig. Qui-  
bus oculis Diem  
Dominicum intue-  
ris, qui Sabbatum  
dedecorasti? An  
hos dies nescis ger-  
manos esse τὸς  
ἀδελφούς? & si in  
alterum injurias,  
sis, in alterum im-  
pinges.

3 The Sabbath-day was preferred by no or-  
thodoxall Christian Church, or more honou-  
red than the Lords-day: but the greatest number  
of Christians, preferred the Lord's-day before  
the Sabbath, in those Regions, where both  
dayes were observed: and they which ho-  
noured the Sabbath most, say onely, that these  
two dayes, were *Germani fratres*, like two na-  
turall brethren<sup>b</sup>: For the one was founded up-  
on the old Creation of the world, and the o-  
ther upon the new.



T. B. *His Argument for the Seventh-day  
Sabbath, from the worke of Man's  
Creation, and Redemption.*

WVe must have such a Sabbath, as the  
reason of it doth belong to all men, and  
to every man, none excepted.

And such is the Sabbath-day of the  
fourth Commandement, to wit, the Sa-  
turday Sabbath, which is kept in me-  
mory

mory of the Creation. For all and every man, hath a benefit by the Creation, and therefore all, and every man, have reason to observe the Sabbath, w<sup>ch</sup> God himselfe ordained to be kept holy, in recognition of that common and generall benefit.

But it is not so with the Sunday Sabbath : because Redemption , which is the motive why Christians observe the Lord's-day, is nothing at all to such people, as are not elected to salvation.

Well then, see how these things hang together : the thing they must prove is, that we Christians, that is, all we Christians, even every one within the pale of the Church , that is baptized, all these ought to keepe the Lord's-day for a Sabbath , in memory of the Redemption : when as the one halfe of these is not redeemed : and the reason to binde all, and every man, thus to keepe remembrance of this Redemption, is because the work of Redemption is greater unto some only of these men. How absurd is this, that every man should be bound to keepe a  
M joyfull



joyfull memory of that thing which doth belong but to some of them onely, as not to one halfe of them.

This is, as if they would undertake to perswade, not onely *English-men*, but *Dutch-men*, and *French-men*, to keepe a yearely joyfull remembrance with us, from the invasion of the *Spaniard*, in 88. w<sup>ch</sup> concerneth not them, &c. p.252, &c.

*Ans<sup>r</sup>.* The summe of the former objection is, *that the ground and reason of keeping holy the Sabbath-day, must be a generall and universall benefit, common to all that professe Christ. And therefore, because the benefit of Creation is universall, and common to all and every one, and Redemption is peculiar to the elect only: Christians ought to observe the seventh day in memory of Creation: and not the Lord's day, in memory of Redemption.*

My answer to this objection is: 1. That the ground and reason of keeping holy a festivall day, may be such a benefit, as by the antecedent will of *Christ*<sup>a</sup> is common to all men living, though all men by reason of their owne demerits, doe not actually receive the fruit of it. *But* the benefit of Redemption, by the antecedent will of *Christ*, is common to all men living which professe *Christ*: and none are excluded from it, but only they, w<sup>ch</sup> by their owne demerit have made themselves unworthy.<sup>b</sup>

a Ruitz. d. vol. Dei, Disp. 19. Sect. 2. Voluntas antecedens, est voluntas primaria, & beneplacitum Dei, ex ipso Deo, & ejus nativa propensione existens, nullamq; sumens occasionē ex nobis.

b Tertul. c. Marc. 2. 2. ca. 31. Bonitas Dei prior secundum naturam, severitas posterior secundum causam. Illa ingenua, hæc accedens: illa propria, hæc accommodata: illa edita, hæc adhibita. Fulg. ad Monim. li. 2. ca. 27. Iniqui ad mortem animæ primam nō sunt prædestinati.

It is the expresse Doctrine of the Church of England, that Christ hath redeemed all man-kinde: and that upon the Crosse he made a full, perfect, and sufficient Sacrifice, oblation, and satisfaction, for the sinnes of the whole world. And this Doctrine is confirmed by many sentences and arguments of holy Scripture, and by the testimony of the orthodoxall Fathers.

1 Sentences of Holy Scripture are these which follow: *Heb. 2. 9. He tasted of death for every man. 1 Tim. 2. 6. Who gave himselfe a ranfome for all men. 1 Iohn 2. 2. He is the propitiation not for our sinnes onely, but for the sinnes of the whole world. 2 Cor. 5. 15. He died for all. 2 Pet. 2. 1. There were false Prophets also among the People, which shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift damnation.*

2 There are delivered in holy Scripture many weighty arguments for this Doctrine.

1. Our blessed Saviour, who is *Yea, and Amen*, *Apoc. 1. 5. Iohn 18. 37. commanded his Gospell which is a word of truth, Eph. 1. 13. to be universally preached, not onely to all Nations<sup>a</sup>, Matth. 28. 18. but to every humane creature, Marc. 16. 15. and the summe of the Gospell is: Iesus Christ came into the world to save sinners, 1 Tim. 1. 15. 2. He likewise exhorteth all people to repentance<sup>b</sup>, and commandeth them to beleve*

terno mitigare consilio, dicens ad Cain, Vt quid tristis factus es? &c. Cum ergo ad Cain talia loqueretur Deus, numquid ambiguum est, voluisse eum, quantum ad illum medendi modum sufficebat, egisse, ut Cain ab illo impietatis furore resipisceret? Sed malicia pertinax, inde facta est inexcusabilior, unde fieri debuit correctior.

<sup>a</sup> Prosp. d. vac. Gent. l. 2. c. 2. Ad omnes prorsus homines missum est Evangelium crucis Christi. *ib. ca. 16.* Quæ Redemptio se universo intulit mundo, & omnibus hominibus indifferenter innotuit.

<sup>b</sup> *ib. ca. 13.* Principem gentis impiæ, sancti fratris meritis invidentem, cædemq; ejus parricidali corde meditantem, dignatur Dominus pa-



his Gospell, and to honour, worship, and obey him, upon this ground, namely, that he is their Saviour and Redeemer. 3. The holy Apostles Creed requireth all people within the pale of the Christian Church, to beleeve in God the Father.

c. Aug. in psal. 68.  
p. 2. Judas pro litor  
punitus est, & Chri-  
stus crucifixus est:  
sed nos redemit sā-  
guine suo, & puni-  
vit illum de pretio  
suo. Proiecit enim  
pretiū argenti, quo  
ab illo Dominus  
venditus est, nec  
agnovit pretium,  
quo ipse à Domino  
redemptus erat.

d. Ambros. ep. 3.  
Tanta enim pieta-  
tis est Dominus  
Iesus, ut & ipsi (Ju-  
da) donaret veniā,  
si Christi expectas-  
set misericordiam.  
Id. d. pæn. lib. 2. c. 5.  
Leo serm. 1. d. Pass.  
Quod remedium  
nec te Iuda transi-  
ret, si ad eam pœ-  
nitentiam consu-  
gisles, quæ te revo-  
caret ad Christum,  
non quæ instigaret  
ad laqueum.

Cyrl. in Jo. lib. 11.  
c. 21. Quod si Pro-  
ditor æqualiter a-  
liis Discipulis Sal-  
vatoris auxiliū non  
habuisset, frustra hæc dicerentur, &c. Servasset hominem, nisi ultro ille in perdi-  
tionem insilisset.

But if CHRIST by a previous, and an-  
tecedent decree hath excluded the greatest  
number of Christian people living, from all  
possibility of reaping benefit by his Passion,  
and if he hath payed no price at all for them:  
*then* his Gospell may be preached to infernall  
*spirits*, with as great sincerity as to the greatest  
part of man-kinde: *The Devill and his Angels*  
*may* with as good reason bee exhorted to be-  
leeve in *Christ*, and to call God Father, as  
Christian people, which have no speciall assu-  
rance and testification from God, that *Christ*  
*Iesus* payed the price of their Redemption.

3 The Orthodoxall Fathers maintaine uni-  
versality of Redemption, *by payment of a price*:  
and S. *Augustine* with many other Fathers, af-  
firme, even of *Judas Iscariot*, that hee was not  
excluded from the price of Redemption made  
by Christ's blood, but he might have obtained  
pardon of his sinne, if hee had repaired to the  
Mercy-seat of Christ. d

*Our blessed Saviour*, like unto a Royall, and  
magnificent Prince, having many of his sub-  
jects, in thraldome and captivity, under a for-

raigne enemy, paied a full, perfect, and sufficient ranfome, for all and every one of them, <sup>a</sup> and then sending forth his Embassadours, inviteth them to retorne out of captivity: *Now* many of these captives despise liberty, and make choice rather to serve the enemy, than to retorne to the freedome of their Lord: *also* some of them being redeemed, and released out of bonds, retorne againe into bondage. <sup>b</sup>

It cannot be denied, but that all and every one of these were redeemed, by a full and free paiment of a ranfome: and that by reason of their owne contempt, or neglect, they receive not the fruit and benefit of redemption.

Now these things being declared, concerning the worke of mans redemption, my answer to *T. B.* his objection, is as followeth.

As the benefit of Redemption, in regard of application, and the *ultimate fruit or effect* thereof, is not common to all mankind, by reason of their owne infidelity and disobedience: so likewise mans forming, creation, and comming into the world, is a forerunner of his eternall perdition, by reason of his owne wickednesse; and it had *beene good for many people never to have beene borne*: but from hence it is consequent, that there is no more reason for many people to observe a Sabbath, in memory and recognition of Creation, than of redemption; because, neither Creation, nor Redemption, are finally beneficiall to ungodly and disobedient people.

M 3

All

*a Hier. ad Ocean.*  
Frustra mortuus est Christus, si aliquos vivificare non potest: *Mentitur* Iohannes Baptista & digito Christum & voce ostendens, ecce agnus Dei, &c. si sint adhuc in seculo quorū peccata Christus non tulerit.

*b Prosp. ad cap. Gal. sent. 9.* Qui dicit quod pro totius mundi Redemptione salvator non est crucifixus, non ad Sacramenti virtutem, sed ad infidelium respicit partem: cum sanguis Domini nostri Iesu Christi, precium totius mundi sit. A quo pretio extranei sunt, qui aut delectati captivitate redimi noluerunt, aut post redemptionem, ad eandem servitutem sunt reversi. *Id. d. voc. gent. li. 1. c. 20.* viscera misericordiae dominus, non ad unius tantum populi redemptionem, sed omnium nationum impendit salutem. *Ib. li. 2. c. 16.* non est pro omnibus mortuus Christus? sed prorsus pro omnibus mortuus est Christus.



All the *Israelites* in *Mose's* daies, were redeemed out of *Egypt*: in memory and recognition whereof, they were commanded to observe the weekly *Sabbath*, *Deut.* 5. 15. But notwithstanding their redemption, many of them through their own infidelity and disobedience, perished in the *Wildernesse*. In like manner all *Christians* are redeemed by *Christ*, in manner aforesaid: and all observe the *Lord's-day* in recognition of this gracious benefit, which according to our Saviours Doctrine proceeded from the generall and impartiall love of *God*, to all mankinde, *Iohn* 3. 16.

a *Hier. in Lam.*  
*Jerem.* c. 3. Nullo modo existimandum est, quod Creator clementissimus causa sit perditionis hominum iniquorum, qui ad eum per poenitentiam nolunt converti.  
 b *Prosp. d. voc.*  
*Gent.* l. 2. c. 13. Bonitas Dei, ne illi quidem parti defuit, quæ in charitate non stetit: & ab initio sui veneno Diabolici livoris intumuit. *Ib.* ca. 19. Qui exortes gratæ fuerint, de sua iniquitate redarguantur.

But when the holy Scripture descendeth to the declaration of the proper and effectuall cause of mans failing, of receiving the fruit and benefit of compleate and actuall redemption and salvation, it referres the same to his owne malice, infidelity, disobedience, and repentance, *Mat.* 23. 37.<sup>a</sup>

The goodnesse and bounty of the Almighty was not deficient (saith *Prosper Aquitanicus*<sup>b</sup>) to that part of mankinde, which abode not in charity, but was corrupted and infected with the venemous gall or poison of diabolicall envie.





T. B. *His twenty foure speciall Arguments, in maintenance of his position concerning the seventh-day Sabbath.*

*Argument 1. pag. 401.*

T. B. Every man fearing G O D must maintain and defend, either the seventh-day Sabbath to bee still in force, or the Lord's-day. Otherwise there shall be no Sabbath-day in the Church: and we must live prophanely and impiously in the breach of one of G O D's ten Commandements.

But no man that feareth G O D must maintaine the Lord's-day Sabbath: 1. Because a man cannot defend this day in faith: *And whatsoever is not of faith, is sin, Rom. 14. 23.* Now a man cannot speake for the Lords's-day in faith, because hee hath



hath no word of G O D for the ground of his faith . and so it is not faith, but phansie, superstition, and presumption.

Pag. 195. When the old *Sabbath* was set up, it was done by an expresse Commandement : and can there a new *Sabbath* come into its room without a Commandement ?

Pag. 402. Christ hath left no Commandement for us to sanctifie the Lords day. It is no where said to us in the New Testament, remember the Lord's-day to sanctifie it. Neither can it be proved by any collection or consequence, from any Text of Scripture, &c.

Pag. 283. When men will doe that in G O D's service, and in obedience to God, the which he hath no where commanded them : what is this but a needlesse religion and superstition ?

Pag. 619. It is but superstition and will-worship.

Pag. 629. All humane inventions, thrust into Divine service or worship of G O D, are plaine idolatry.

Pag:

Pag. 618. The Lord's-day is a Popish tradition, because there being no ground for it in the Scripture, yet for all that the Patrons of it doe urge and presse the observation of it as a necessary thing, as tying mens consciences upon paine of damnation.

R. B. ag. Br. pag. 117. It is a matter of infinite comfort to us, who desire to do the duties of the day *with faith, and in God's blessing and acceptation*, that GOD sanctified our Sabbath-day by the words of the Commandement written with his owne finger.

H. B. *Dial. manuscr.* It is true, that only God's Commandement *bindeth the conscience*: and unlesse wee finde the keeping the first day of the weeke for Sabbath, to be commanded, &c. the divine authority of it will not appeare, &c.

N

*Answ.*



*Answer to the precedent Argument.*

The first proposition of the precedent argument, is not necessary: for although men fearing God, should neither observe the seventh day, nor the first day of the Week, for their Sabbath: yet they may be free from prophane and impious transgression of the fourth Commandement: by keeping holy some other day, or some other convenient and sufficient time. For the fourth Commandement, in respect of any one definite and speciall day of every week, was not simply and perpetually morall, but positive and temporary onely, as is formerly proved, pag. 34, 35. &c.

b Aurcol. in 3. d.  
37. art. unic. De  
jure naturæ est,  
quod aliquo tem-  
pore, vel aliqua ho-  
ra vacandum est ab  
opere servili, ut va-  
cæmus Deo: & hoc  
patet quia tam sum  
obligatus Deo,  
quam mihi: sed jus  
naturæ & ratio di-  
cunt quod pro ali-  
quo tempore de-  
beo vacare mihi, &  
procurare salutem  
meam, & necessa-  
rium mihi: ergo &  
Deo debeo vacare,  
recognoscendo e-  
jus beneficia.

c Chryf. in Genes.  
 Rom. 10. Iam hinc  
 ab initio doctri-  
 nam hanc infinuat  
 nobis Deus, eru-  
 diens in circulo  
 hebdomadae, diem  
 unum integrum ἡμέ-  
 ραν ἁπασιν, ἀνα-  
 τιθέσθαι καὶ ἀφοσι-  
 ζεῖν, τῇ πρὸς πνευ-  
 ματικῷ ἔργῳ.

The common and naturall equity of that Commandement is morall: to wit, That *God's people are obliged, to observe a convenient and sufficient time, for publike and solemne divine worship, and for religious and Ecclesiasticall duties* <sup>b</sup>: And abstinence from secular labour and negotiation, and keeping holy one day of every weeke, both for mans temporall and naturall refreshing, and for the spirituall good of his soule, is very agreeable both to naturall, and religious equity, and it is grounded upon the ancient custome and practice of *God's people* in time of the Law<sup>c</sup>: and we Christians having obtained a larger measure of divine grace, and our obligation to serve *God*, and *Christ*, upon his heavenly promises, being greater

greater than in the time of the *Jewes*: if in those former times of greater darknesse, the *Lord's* people observed a weekly Sabbath-day: *Then* surely we should be ingratefull, and negligent of our owne salvation, if we yeeld not to *God* a weekly day, or a sufficient time for his service, as well as the *Jewes* did <sup>d</sup>.

*Lastly*, our weekly observation of the *Lord's* day, in the time of the *Gospel*, is not superstitious, but an holy and godly practise. *For* it is warranted by the example of the holy *Apostles*, and those *Primitive Churches*, which were planted by the *Apostles*: and which received their Ecclesiasticall precepts and constitutions, by Tradition <sup>e</sup> from the *Apostles*.

<sup>d</sup> Novel. 4. *Lech.* cap. 54. Si qui umbram quandam & figuram observabant, tā opere Sabbathi diem venerabantur, &c. quomodo qui gratie lucem ipsamq; veritatem colunt, hos eum diē qui à Domino dicatus est, nosq; ab exitii dedecore liberavit,

non venerari par est? <sup>e</sup> *Isich. in Levit. lib. 2. cap. 9.* Nam & nos illorum sequentes Traditionem, Dominicam diem, divinis conventibus sequemur. *Irenæus lib. 3. cap. 3.* Ordinatione, & successione, ea quæ est ab *Apostolis* in *Ecclesia* traditio venit ad nos. *Cap. 4.* Nonne oportebat ordinem sequi traditionis, quam tradiderunt illis, quibus committebant ecclesias?

N 2

Ans. w.





*Answ. to the Assumption of the Argument.*

T. B. A Man cannot maintaine the religious observation of the Lord's day in faith, because he hath no ground of God's Word for his faith, and so it is not faith but fancy: and if the observation of the day, is not in faith, it is sinne, Rom. 14. 23.

*Answ. 1. By Faith, Rom. 14. 23. the Apostle understandeth the dictate and practicall judgement of the conscience, concerning the quality of the action, which one is to doe, or to leave undone<sup>a</sup>. Therefore this sentence or saying of the Apostle concludeth nothing for the Objector's purpose.*

*a Chrysostom. Ambrosius, Theodoret, Theophilact.*

*Oecumenius. Omne quod non est profectum ex fide, id est, ex dictamine conscientiae, quo credit seu iudicat quis, tale quid sibi hic & nunc licere peccatum est. Neque enim agit hic Apostolus de fide Christiana naturali, generali & speculativa: sed de fide moralis, particulari, & practica, quae nihil aliud est quam dictamen conscientiae, seu iudicium rationis, quo iudico, mihi que persuadeo, me recte agere, nec Deum offendere.*

*Secondly, But if by Faith, should be understood, Christian beliefe and perswasion, grounded upon the written Word of GOD: my answer is, that the keeping holy of the LORD's day, is grounded upon a Commandement of GOD.*

*For divine precepts are of two sorts: 1. Some*

of them, are expresse, immediate, and particular, *Ephes. 6. 1. Children obey your parents (naturall) in the Lord, 1 Thess. 4. 3. Abstaine from fornication, Ephes. 4. 18. Bee not drunke with wine wherein is excesse.*

Some are generall precepts, which command by a mediate and subordinate law, *1 Pet. 2. 13. Submit your selves to every ordinance of man, for the Lord's sake. Vers. 18. Servants be subject to your masters, with all feare, not onely to the good and gentle, but also to the froward, Hebr. 13. 17. Obey them that have the rule over you, &c.*

Now Parents, Masters, Princes, and Rulers, command children, and servants, and people under their subjection, to performe worldly and temporall busineses, as to labour in this thing, or that thing, to travell, to goe to war, to saile, to sow corne in such a field, &c. The Centurion in the Gospell, *Mat. 8. 9. I am a man under authority, having souldiers under me: and I say to this man, Goe, and he goeth: and to another, Come, and he cometh: and to my servant, Doethis, and he doeth it. Gen. 24. 2. Abraham said to his eldest servant, &c. Put thine hand under my thigh, and I will make thee sweare by the Lord, &c. Thou shalt goe unto my Countrey, and to my kindred, &c. Isaac called Iacob, and said unto him, Arise, goe to Padan Aram, &c. Gen. 28. 1, 2. King David commanded Ziba, Thou, and thy sonnes, and thy servants, shall till the Land, and bring in the fruits, &c. 2 Sam. 9. 9, 10.*



In all these examples, and in thousands more, children, servants, subjects, souldiers, &c. performed secular and temporall service and businesse, in obedience to the precepts of such persons, as were their governours, and their obedience unto the Commandements of Men was done in faith, and was pleasing to God, and warranted by the generall rule of Divine Law.

<sup>a</sup> Cyprian. Ep. 69. Nec hæc iusto, sed dolens profero, cū te iudicem Dei, & Christi constituas, qui dicit ad Apostolos, ac per hoc, ad omnes præpositos, qui vicaria ordinatione Apostolicis succedunt, Qui audit vos, me audit &c. inde enim schismata & hæreses abortæ sunt & oriūtur, dum Episcopus qui unus est, & Ecclesiæ præest, superba præsumptione contemnitur, & homo dignatione Dei honoratus, indignus hominibus iudicatur. Idem Epist. 55. In Deuteronomio loquitur Dominus Deus dicens: Et homo quicumq; fecerit in superbia, ut non exaudiat sacerdotem aut iudicem, quicumque fuerit in diebus illis, morietur, &c. <sup>b</sup> Putean. in primam secundæ quæst. 95. art. 1. Dub. 1. Fieri potest, ut quis consequatur finem legis Divinæ, media aliqua lege positiva. Media enim lege de non sumenda Eucharistia, nisi à jejunis, faciliiori modo consequimur fructum Sacramenti, ad cuius receptionem tenemur per divinum præceptum.

In like manner, the Holy Ghost delivereth a generall law to Christian people: *Heare the Church<sup>a</sup>. Be obedient to them that have the rule over you: And* their spirituall Fathers and Rulers, command them, to repaire to such a Church, being a convenient place for God's publike service: to observe such a day of the weeke, to wit, the Lord's day, which is a convenient day, and time for Divine Service, and Ecclesiastical duties, and a time convenient for cessation from secular businesse. *In these, and in all other the like cases, the Rulers of the Church command that which is reasonable, and subservient to the honour of God, and subservient likewise to the Divine Precept, concerning Christian edification<sup>b</sup>: And people obeying their Precepts, have warrant so to doe, from the generall rule of God's Word: and*

their

their obedience (if other things be answerable) is an act guided and commanded by *Christian* faith.



T. B. Pag. 283. When men will do that in God's service, and in obedience to God, the which he hath no where commanded them: What is this but a needlesse religion, and superstition? Pag. 619. It is superstition and wil-worship.

*Ans.* This Objection is borrowed from the *Disciplinarian Masters*<sup>a</sup>: But it is like the rest of their Divinity. For in the very time of *Mose's* Law, when God's speciall Commandements were most of all required, Some festivall dayes were ordained, and duly observed among the *Jewes*, by authority of the Church and State, and the same was not superstitious, for our *Saviour* Himselfe resorted unto them, *Iohn* 10. 22. *1 Mach.* 4. 56. *Hest.* 9. 17, 27.

The holy Patriarkes performed some religious actions by command from *God*, declared unto them by revelation: and some also by the rule of *Christian* prudence without speciall command, *Gen.* 14. 20. *Hebr.* 7. 2. *Gen.* 28. 18, 22. The *Rechabites* likewise, *Ierem.* 35. 6, 14. In the

<sup>a</sup> Thom. Chartyer, lib. 1. pag. 26. Saint Paul saith: Whether wee eat or drinke, or whatsoever we doe, wee must doe it to the glory of God. But no man can glorifie GOD in any thing but in obedience; and there is no obedience but in respect of the commandement & Word of GOD. Therefore it followeth that the Word of GOD directeth a man in all his actions.

new



new Testament, divers did the like, and are highly commended, *Iob. 12. 3. Marke 14. 6.* *καλὸν ἔργον ἐργάσατο εἰς ἐμὲ, Let her alone, why trouble you her, she hath wrought a good worke on me :* This is the speech of *Christ* Himselfe.

Socondly, *The religious observation of the Lord's day by the Christian Church, can be reduced to no kinde or branch of Superstition<sup>b</sup> :* For it is neither an undue and excessive worship, *in respect of the object*, because it is observed in honour of the true and living *G O D*, and of *Christ* our saviour : Neither is it such in respect of any *undue forme of worship* ; for it is not legall, as burnt sacrifices were : Neither is it impious, as when men offered their Sonnes and Daughters in sacrifice, *Iudg. 11. 39.* Lastly, it is not repugnant, but every way conformable, to such sacred Rules, and Canons, as the *Holy Ghost* had delivered, concerning the ordering the externall circumstances, and externall materialls of Divine worship, which are not expressly set downe in the written Word.

Thirdly, *It is a wonder to mee, that T. B.* should call the *Lord's day* an *Idol*, and the observation thereof an idolatrous action : For it is not an *Idol ratione termini*, in respect of *Termination*, for the religious observation thereof is referred and subservient to the honour of *G O D* and *C H R I S T* : Neither is it such *ratione modi*, in respect of the manner of observation, for it is kept holy, by the exercise of Evangelicall duties, which are taught the Church,

<sup>b</sup> Suar. de Relig. li. 2. cap. 1. Ad legitimum cultum religiosum duo requiruntur : unum est, ut cultus sit legitimus ex parte rei cultæ : Aliud est, ut in modo colendi sit prudens & moderatus. Unde dupliciter potest cultus esse superstitiosus : Vel ex parte rei cultæ, si non sit cultus veri Dei sed falsi. Vel ex parte modi observandi in cultu veri Dei, &c. Lactant. de Relig. lib. 4. ca. 28. Superstitio est in cultu falsorum Deorum, qui superstitio appellatus est, eo quod homines, relicto antiquo & vero Deo, superstitem suorum Deorum memoriam, colere cœperunt.

Church, by the *Holy Ghost* in the New Testament. Lastly, Saint *Iohn* the holy *Evangelist*, and *Prophet* of the New Testament, stileth it *the Lord's day* : and the holy Apostles themselves, at some times : and the Primitive Churches (planted by the Apostles) constantly observed it : And where (I pray you) did ever any man reade, that an *Idol* was stiled by the Spirit of *God*, the *Lord's Idol*, Or that the holy Apostles, or their godly successours, had any communion with Idols? 1 Cor. 10. 14. 1 Iohn 5. 21.

Fourthly, It is a contumelious and ignorant speech, to terme it a Popish Tradition : For popish Traditions had not their beginning from the Apostles, neither were they honoured by Apostolicall men.

Reformed Churches reject not all Traditions<sup>b</sup>, But such as are spurious, superstitious, and not consonant to the prime rule of faith, to wit, the holy Scripture : Genuine Traditions agreeable to the rule of faith, subservient to pietie, consonant with holy Scripture : derived frō the

<sup>b</sup> Chemnit. Exam. Concil. Trid. par. 1. Apostoli multa tradiderūt, viva voce, & Apostolici ab Apostolis ex traditione vivæ vocis multa acceperunt, quæ suis discipulis rursus tradiderunt :

Sed, *Ireneus* inquit, omnia illa *ἀποστολικά τὰς γενεάς* : Et nos nihil eorum rei jicimus, Sed omnia quæ Scripturis consentanea sunt, suscipimus & veneramur. Calvin c. *Pigh. de lib. Arb.* Non difficulter posset, inter me & *Pighium* convenire, si modo Ecclesiæ traditionem, ex certo & perpetuo Sanctorum Orthodoxorum consensu, non ex testimoniis hinc inde male excerptis demonstraret. Beza ad *Repet. Sanct.* cap. 7. Vbi tandem invenies, ullam Ecclesiasticam Traditionem Dei Verbo accommodatam, & Ecclesiæ utilem, à nobis reprehensam? Gesner. *sup. 2 Timoth.* 3. 16. cap. 7. Si Pontificii suas Traditiones eadem via, per testificationem antiquissimæ & Apostolicæ Ecclesiæ, ad nostra usque tempora deduxerint, admittimus eas. Zanch. *de op. Red.* lib. 1. loco de *Tradit.* Hosliand. c. *Analys.* Gregor. de *Valentia* pag. 126. Meisner. *Consult. c. Leshum.* pag. 590. Whitaker. *de script. Perfect.* quæst. 6. cap. 4. Serran. *Concord.* pag. 8.

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Aposto-



Apostolicall times, by a successive current, and which have the uniforme testimony of pious antiquity, are received and honoured by us. Now such are these which follow: *The historicall Tradition*, concerning the number, integrity, dignitie, and perfection of the Bookes of Canonickall Scriptures. *The Catholike exposition* of many sentences of holy Scripture: *The holy Apostles Creed*: *The Baptisme of Infants*: *The perpetuall virginity* of the blessed Virgin Mary: *The religious observation* of the Lord's-day, and of some others Festivals, as *Easter*, *Pentecost*, &c. Baptising, and administration of the holy *Eucharist*, in *publike assemblies and congregations*: *The service of the Church* in a knowne language: *The delivering the holy Communion to the people in both kindes*: The superiority and authority of Bishops, over Priests and Deacons, in jurisdiction, and power of ordination, &c.

§ T. B. His branding the institution and observation of the Lord's-day, with the black character of will-worship, proceedeth also from rash and presumptuous ignorance.

For will-worship, ἐθελοθρησκεία, *Colos. 2. 23.* is a religion and service proceeding meerely from the fiction, invention, and phansie of mans braine, having no foundation in the will of G O D, or in any just Law of man.

The same hath evermore, either all, or some of these properties following: 1. *It is vaine and superfluous*, having no profitable use. 2. *It*

is erroneous, as when the *Pharisees* supposed, that meat being eaten with unwashed hands, defiled the soule. 3. It contains something repugnant to Gods Divine Law, or Will, as that children might defraud their parents of necessary reliefe, by offering a gift in the Temple, and saying, it is *Corban*<sup>a</sup>, Mat. 15. 2, 5. Marke 7. 11, &c.

Now I wonder, what vaine, superfluous, erroneous, or impious observation, *T. B.* or his adheres, can finde in the institution of the Church, concerning the keeping holy the Lord's-day?



## An Observation concerning the quality of Ecclesiasticall Precepts and Constitutions.

*Thes. 1.* Although the Ecclesiasticall precepts, and constitutions of the Rulers in the Church, are not Divine by miraculous and immediate inspiration, in such manner as the Precepts of GOD's written Law: yet when they are composed according to the Rules and Canons of holy Scripture, and are apt and convenient meanes, to the better fulfilling of the *Commandements* of GOD, delivered in holy Scripture, they are by conformity and subordination to the Divine Law, and by Divine

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appro-

<sup>a</sup> Dicitis, legem de honorandis parentibus abunde implet, & gratius obsequium Deo offert, quicumque dixerit patri, etsi egenissimo, vel matri, etsi fame pereunti, *Corban*, id est, donum seu munus à me offerendum Deo, non mihi solum, sed tibi proderit & pater, si non quoad corpus, saltem quoad animam.

Athanas. ep. ad Orthodox. Non nupera aut novitia res est, Canonum Ecclesiasticorum institutio, sed à primis usque patribus per manus tradita est, & fundata in Ecclesiis.



<sup>a</sup> Zanch. *d. oper.*

*Red. d. trad. Thes. 4.*

Si cōsentaneæ sunt hæ leges Verbo Dei, qui illas reijcit, verbum Dei reijcit. Si non pugnant, cōtemnit Ecclesiam Dei, qui illas contemnit, contemptus autem Ecclesiæ quàm sit ingratus, apparet ex *Mat. 18. 17.*

Calvin. *com. in 1.*

*Cor. 14. 40.* Vnde colligere promptū est, has posteriores (leges Ecclesiasticas) non esse habendas pro humanis traditionibus, quandoquidē fundatæ sunt in generali lege: omnia decenter & ordine fiunt. *Job. Mar. Ver. 12.* Ecclesiasticæ constitutiones, non sunt tantū humanæ leges, sed etiam divinæ: tum quia auctoritate divina, à patribus cōstitutæ: tum quia fundamentum habēt in scripturis: tum quia ad divinum honorē, Ecclesiæque decus, divinæq; legis faciliorem

impletionem sunt ordinatæ. <sup>b</sup> P. Arrag. *d. just. & jur. q. 62. art. 3.* Dupliciter dici potest, quod aliquis ad culpam obliget. Vno modo ut agens principale: & hac ratione nemo potest ad culpā obligare nisi solus Deus. Alio modo sicut causa secūda, quæ innititur vi & efficacia primæ causæ: & hoc modo homines suis legibus possūt obligare ad culpam, quatenus subsunt potestati divinæ. *Molin. d. just. tr. 2. disp. 27.* Licet quæ à Regia & aliis legitimis inferioribus potestatibus ritè præcipiuntur, sunt de jure positivo: quod tamen illis, postquā ita cōstitutæ sunt, pareatur, est de jure divino, mediis rerū naturis, à Deo ipso ita constitutum: cū legitimæ potestates omnes à Deo sint, Dei; vices in suo ordine teneant: dumq; illis obedimus, earumq; præcepta servamus, Deo pariter in illis paremus, Dei; præceptū & voluntatē exequimur. natu-

approbation, sacred and venerable <sup>a</sup>.

For 1. Their immediate authors and composers, are sacred persons, called and authorised by the Holy Ghost, to rule and order the Church of Christ, *Acts 20. 28. Luke 12. 42.*

2 The matter of these Precepts, being ordered and framed according to the Apostoll call rules, *Rom. 14. 19. 1 Cor. 14. 26, 40.* and according to precedent examples, and presidents of holy Scripture, and the equitie and analogie of former Divine Lawes, *1 Cor. 9. 9, 13.* and maximes and conclusions of naturall reason, rectified by grace, *1 Cor. 9. 7, 10. & ch. 11. 14, 15.* and the end of such precepts being godly edification, order, decency, and reverent administration of sacred and religious things: The precepts and constitutions of the Church (I say) being thus qualified, are sacred and venerable, and their observation is an act of religion, and of obedience, to the generall Commandement of God. For the Holy Ghost commandeth: *Obey them that have the rule over you, and submit your selves, Heb. 13. 17. Heare the Church, Matth. 18. 17.* And if children, servants, and subjects, are bound by Divine Law <sup>b</sup>,

natural and positive, to obey their Parents, worldly Masters, and temporall Princes, in things humane, and secular, when the same are reasonable, honest, and just: and by performance thereof, they serve and obey the Lord Christ, *Colos. 3. 14. Ephes. 6. 1. 1 Pet. 2. 15.* In like manner, when Christian people submit themselves to conformable observance of the lawfull and religious constitutions of their spirituall Rulers, this conformity and submission of theirs, is pleasing to God.

3 The holy Apostles common Rule to all Christian people is, *Phil. 4. 8. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things pertaine to love, whatsoever things are of good report, these things doe.* But peaceable and conformable observation, of the lawfull constitutions of the Church, touching decent and reverent exercising religious offices, is honest, and just, and appertaining to peace, and love.

Therefore the Apostles common rule, given to all Christian people, *Phil. 4. 8.* obligeth every one to a peaceable and conformable observation of the Lawfull precepts and constitutions of the Church, as well as it doth to the obedience and observation of the *Commands* of temporall Lords, Masters, Officers, Governours, Parents, &c.

4 In the Primitive Age, when Christian people excelled in *vertue and piety*, they generally observed the constitutions, and precepts of the



a Basil. d. spir. sanc.  
c. 27. Nec his quif-  
quam contradicit,  
quisquis sanè vel  
renuiter expertus  
est, quæ sunt jura  
Ecclesiastica.

b Tert. d. cor. mil. c.  
3. Die Dominico  
jejunium nefas du-  
cimur. Ignatius ad  
Philip. Si quis Do-  
minico die jejunā-  
rit, Domini inter-  
fector est. Can. Ap.  
64. Conc. Constant.  
in Trullo. cap. 55.  
Conc. Gang. Amb.  
Ep. 83. Epiph. 10. 2.  
expos. fid. Catb. li. 3.  
n. 22.

c Tert. d. Cor. mil.  
c. 3. Basil. d. spir. sanc.  
c. 27. Ier. ad Lucif.  
Epiph. expos. fid. l.  
3. 10. 2. n. 22. Hilar.  
pref. in Psal.

d Iust. Mart. q. ad  
orthod. Ter. Apol. c.  
16. Clem. Al. Strom.  
7. Basil. d. spir. s. c. 27.  
Ier. in Amos. c. 6.  
Dionys. hierar. c. 2.

e Tert. d. cor. mil.  
c. 3. Iust. Mart.  
Apolog. 2.

f Iust. Mar. lib. Iren.  
1. 4. c. 47. Cyp. Ep.  
63.

g Tert. d. Cor. mil.  
c. 3. Dionys. Basil.  
Amb. Hieron.

h Epiph. 10. 2. 1. 3.  
Ex. fid. Catb. n. 22.

i Tert. d. cor. mil. c. 3. Cyp. Epist. 56. Aug. in Ioan. tr. 118. & d. Cat. Rud. c. 20.

Church, which were ordained for decency, or-  
der, and good government<sup>a</sup>: and if any frow-  
ardly, and contemptuously disobeyed the same,  
they were censured as Malefactors. It was a  
Law of the Church in *Ignatius* and *Tertullians*  
dayes, that people should not make the Lord's-  
day a Fasting-day: and the willfull transgres-  
sing this Ecclesiasticall constitution was este-  
med a *nefarious* offence.<sup>b</sup>

Betwixt *Easter* and *Whitsuntide*, and upon  
every Lord's day, the Law and Canon of the  
Church was: That people at publike prayer,  
and in time of Divine Offices, should stand up-  
right on their legs, and not sit or kneele.<sup>c</sup>

It was likewise a generall constitution, to  
adore Christ with bodies and faces turned to-  
wards the East.<sup>d</sup>

To receive the holy Eucharist in the forenoon,  
and when people were fasting: and to receive  
the same from the Bishops, Priests, or Deacons  
hands, & not for the people being participants,  
to take it from off the Altar or *Communion*  
*Table* with their own hands<sup>e</sup>, Mixing some wa-  
ter with the wine of the *holy Communion*.<sup>f</sup>

In the administration of Baptisme, *trina mer-*  
*sio*, thrice dipping or sprinkling in water.<sup>g</sup>

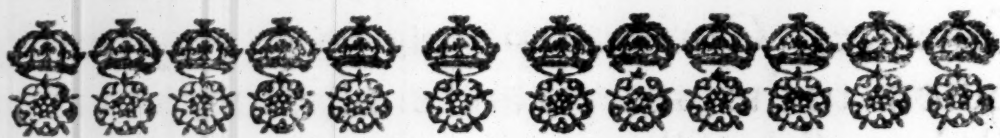
Observation of certaine yeerely Festivals  
and Holy-dayes, among which were *Easter*  
and *Whitsuntide*: and likewise annuall, and  
weekly times of fasting,<sup>h</sup> and signing with  
the signe of the Crosse.<sup>i</sup>

In all these, and the like Ecclesiastcall observances, Christian people were very obsequious, to the precepts and constitutions of the Rulers of the Church.

But in our times it is otherwise: for our Disciplinarian Guides, with their arguments, *Ab autoritate Scripturae negativè*: The holy Scripture hath commanded none of these Rites, and Observations in particular: Therefore they are Popish traditions, will-worship, and superstition: have made our people wilde; and many are so perverse, that they esteeme it an high degree of purity and sanctity, to performe all religious duties overthwart to the way of the Church. And whereas in times past, it was a generall maxime among Christians, *Non habet Dei Charitatem, qui Ecclesiae non diligit unitatem*<sup>b</sup>: The love of God abideth not in them, which doe not love and observe the unity of the Church. Now, they are reputed most pure and holy, who with greatest boldnesse bequarrell and cavill against the authority, government, and lawfull Precepts and Constitutions of the Church. But *Irenaeus*<sup>c</sup> said long since, of such: That the LORD will judge those which cause schisme, and who wanting the true love of God, upon very slender exceptions and occasions, (to wit, straining at a Gnat, and swallowing a Camell) teare and divide, and as much as in them lieth, kill and destroy the body of Christ.

<sup>b</sup> August. c. *Don.*  
<sup>d</sup> *Bapt. l. 3. c. 16.*  
<sup>c</sup> *Iren. l. 4. c. 62.* Iudicabit eos qui schismata operantur, qui sunt inanes, non habentes Dei dilectionem, &c. propter modicas causas gloriosum corpus Christi conscindunt, & quantum in ipsis est, interficiunt, &c. liquantes culicem, & deglutientes Camelum, &c.



T. B. *Argument 2.*

Either the seventh-day Sabbath must be abolished, or else it must continue still in force.

But the seventh-day Sabbath is not abolished: For there is not in all the New Testament any Commandement, or any prohibition, as a countermand to the 4<sup>th</sup> Commandement, where it is expressly written, Thou shalt not sanctifie the seventh-day Sabbath: Neither is there any Text of Scripture out of which it can be necessarily proved. Therefore the seventh-day Sabbath is still in force.

*Ans.* 1. By the terme *abolishing*, the Objector understandeth *abrogation* of the Law, by a totall mutation and desition <sup>a</sup>: or an expresse and formall revocation of the Law, by Gods countermand.

<sup>a</sup> Lege. 120. ff. d. verb. signif. Dero-  
gatur legi, cum  
pars detrahitur ab-  
rogatur lex, cum  
prorsus tollitur.  
Molsetius. promp-  
tuar. juris 17.9.c.14

But abrogation is not the onely meanes to make a Law cease: for a Law may cease to be  
in

in force, without an expresse revocation of the Lawgiver, and that many waies<sup>b</sup>: of wh<sup>ch</sup> these following belong to our purpose: 1. If a Law be enacted, to continue for a certaine time<sup>c</sup>, when that time is elapsed, the law ceaseth without any further abrogation, *Exod. 12.22.* 2. If a Law bee imposed upon a certaine State and community of people, whiles such a forme of gubernation lasteth: if that forme of government be changed, the positive Law ceaseth unlesse it be revived under the new forme.

The major proposition therfore of the Argument is denied: for the Law of the seventh-day Sabbath, was onely a temporary Law: and it was to continue in force of obligation, untill the comming of the *Messiah*, and during the *Legall Covenant*, and no longer: and therefore being not revived under the Gospell, it continues not in force<sup>d</sup>, although it were not abrogated or abolished, by any negative sentence, of God the Lawgiver.

The judiciall Lawes of the Old Testament, to wit, *That a Theefe stealing a Sheepe, shall restore foure fold, &c. Exo. 22. 1. That a man shall not gleane his Vineyard, Lev. 19. 10. nor goe backe againe, to fetch a sheafe of corne, which hee had forgotten, at the cutting downe of his barvest, Deut. 24. 19. and, one shall not deliver unto his Master the servant which is escaped from his Master. Deut. 23. 15.* These and such other like judiciall Lawes, are not repealed, by an ex-

<sup>b</sup> Scholast. in 1. 2. Cessat aliquando tota lex, & non abrogatur. Marat. d. leg. disp. 7. tr. 13. Nec dubium esse debet, quin possit tota lex aliter definire quam per abrogationem.

<sup>c</sup> Ibid. Simul ac certum & definitum tempus effluxerit pro quo data fuit lex sponte quodammodo sua, ac ex seipsa definit. Quando tempus expirat pro quo lex erat constituta, ipsa se tollit, nec solvitur sed impletur.

<sup>d</sup> Salas d. leg. Revocata est implicite & virtute per substitutionem legum Evangelicarum.

August. In umbra data est significante quæ sublata est luce veniente.

Athanaf. Sicut exorto sole, candelæ cessat.

Epiphani. li. 2. Tom. 2. Her. 66. τὸ σάββατον, τὸ ἐν νόμῳ ἔως τῆς αὐτῆς παρακρίσεως, ἔλυσε δεῖν ἐκείνο τὸ σάββατον καὶ ἔδωκεν ἡμῖν τὸ μέγα σάββατον.



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preſſe and particular ſentence of abrogation: Notwithſtanding, being poſitive precepts of the old Teſtament, they are ceaſed under the Evangelicall Law.

2 The aſſumption of the argument alſo is denied. For it can be proved, that the obſervation of the ſeventh-day *Sabbath* according to the Law of the fourth Commandement, was a branch of the *Legall Covenant*, *Exod. 31. 13. Ezech. 20. 12, 20.* And it is the expreſſe Doctrine of the New Teſtament, that the *Legall Covenant* is ceaſed, *Heb. 8. 6. &c. & Ch. 10. 16.* Therefore it is an error which the Objector hath delivered: in ſaying, It cannot be neceſſarily proved or concluded out of any Text of Scripture, that the fourth precept of the Decalogue touching the ſeventh-day Sabbath is aboliſhed.

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T. B. *Argument 3.*

They which dislike the seventh-day Sabbath, and are utter enemies to the keeping of it, doe maintaine notwithstanding, that it is still in force: For their Doctrine is, *The Sabbath of the fourth Commandement is Morall and perpetuall. It is part of the Law of Nature, and so a part of the Image of GOD. Therefore the seventh day Sabbath is still in force. This Argument is of waight, because a testimony which a man gives against himselfe, is ever accounted strong.*

*Ans.* Some of the Authors <sup>a</sup> cited by the Objector, to prove the seventh-day-Sabbath to be in force, are as farre wide, in one extremity, as he is in another.

<sup>a</sup> D. B. of the Sabbath, pag. 40.  
R. B. against Dr. pag. 90.

There be other Divines of good note <sup>b</sup>, who maintaine, that one day of seven in every week, is sanctified by the fourth Commandement, as a day which is common to all men, and is to be observed by all.

<sup>b</sup> Fr. Iunius, *Prælect. in Gen. cap. 2.*  
*Quia 27<sup>us</sup> 8<sup>us</sup> 1<sup>us</sup> hæc lex naturalis est,*

*sanctitur præcepto quarto Decalogi, tanquam ab hominibus ex æquo observanda. Quod naturale est diem quemque optimum Deo sacrum esse, illud permanet.*



ought to be an Holy-day, not by the letter, but by the equity of the fourth Commandement, and because of *God's* ordinance at the Creation, who according to their judgement consecrated a seventh day of every weeke, to His religious service, from the beginning of the world.

c P. Galatin. d. Ar-  
can. Cath. verit. li.  
11. cap. 9. Impia  
Iudæorum perfidia,  
Sabbatum non so-  
lum à Iudæis ipsis,  
sed à Christianis  
quoque literaliter  
servandum esse pro-  
bare volunt, quia  
inter decem præ-  
cepta moralia nu-  
meratur.

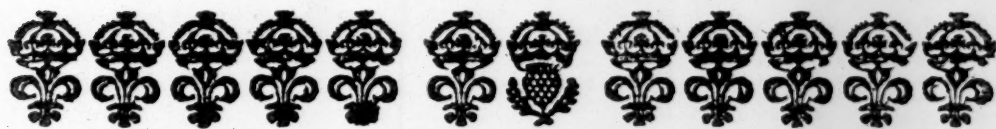
d R. B. If you yeeld not the speciality to bee Morall, you turne out one Commandement of ten, pag. 133.

But whereas some Heretikes, and perfidious *Jewes* <sup>c</sup>, and certaine Sabbath-men of our Nation, maintaine that the fourth Commandement is *purely morall*, and not *Legall* or *ceremoniall* in any part, and that, according to the *speciality thereof* <sup>d</sup>: This position is proved by invincible arguments, to be erroneous, and likewise it is repugnant to the unanimous sentence of Orthodoxall Divines, in all ages, since the holy Apostles.

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T. B.

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T. B. *Argument 4.*

No day of the weeke can be Sabbath day, by the Law of the fourth Commandement, but onely the seventh day. For no other day, is expressely mentioned or commanded to be kept holy. And all other dayes of the weeke, are by G o d Himselfe appointed to be working-dayes, *Exod. 20. 9. Deut. 5. 13.*

*Answ.* The Church of *England*, walking in the good and old way of the orthodoxall primitive Fathers, groundeth the religious observation of the *Lord's* day, and of other *Christian* Holy-dayes, upon the naturall equity, and not upon the letter <sup>e</sup> of the fourth Commandement. And although the Sunday or *Lord's* day, in the time of the Law, was an ordinary working-day: Yet under the Gospell, the same is an Holy-day, by the perpetuall ordinance of the Catholike Church. And this ordinance and observation of the *Lord's* day, began in

<sup>e</sup> Origen. in Mat. *Traff. 26.* Sunt Scribæ infælices, qui literam legis sequentes in infidelitatem & vanas superstitiones incurunt.



Et Iſach. in Levitic.  
ca. 9. Nos illorum  
(Apoſtolorum) ſe-  
quentes traditio-  
nem, Dominicum  
diem, divinis con-  
ventibus ſequeſtra-  
mus.

Auguſt. de Temp.  
Serm. 251. Domi-  
nicum diem Apo-  
ſtoli & Apoſtolici  
vici religioſa ſo-  
lemnitate habendum

the Holy Apoſtles age<sup>t</sup>, and hath univerſally  
beene continued ever ſince, to the great honour  
of CHRIST our SAVIOUR, and to the marvel-  
lous benefit of *Chriſtian* ſoules, who upon this  
Holy-day, are edified weekly in vertue, god-  
lineſſe, and true Religion: And therefore wee  
juſtly account all thoſe, who maligne the ho-  
nour of this bleſſed day, prophane and ſacri-  
legious.

ſanxerunt, pag. 819. Baſil. de Spirit. Sanct. cap. 27.



### T. B. Argument 5.

To ſanctifie the ſeventh day, is a part of  
the Morall Law: and every part of  
that Law is in force, becauſe the  
whole is in force: according to the  
Logicke rule: *Posito vel remoto toto,  
neceſſe eſt poni, vel removeri partes.* And  
as in Circumciſion, and the Feaſt of  
Paſſeover, the eight and fourteene  
dayes were apponted, as well as o-  
ther actions: So likewiſe the particu-  
lar day deſigned, is as well to be ob-  
ſerved in the Sabbath, as reſting from  
labour

labour and sanctification. *Id.* pag. 415.  
The doing worke on the Sabbath,  
was punishable by death, *Exod.* 31.15.  
& 35. 2. But punishment implieth  
sinne: and sinne presupposeth a law:  
(to wit the Morall Law.)

*Answ.* To keepe holy the seventh day, by  
resting from servile labour, was a duty com-  
manded in the Law of the fourth Comman-  
dement. And whiles that Law was in force, the  
time and day of rest was commanded, as well  
as cessation from labour.

But it is formerly proved by demonstrative  
arguments, that the Law of the fourth Com-  
mandement, according to the speciality there-  
of, was positive and temporary. And no part  
of it is in force under the Gospell, but onely  
the naturall and morall equity.

Secondly, The penalty of death, was com-  
mon to many legall and ceremoniall transgres-  
sions: *Gen.* 17. 14. *Levit.* 16. 2. *Numb.* 4. 20.  
*2 Sam.* 6. 7. And this no more proveth the  
fourth Commandement to be simply and per-  
petually Morall, then the Law of Circumci-  
sion: or the Law, that the *Kohathites* should  
not see the holy things of the Sanctuary unco-  
vered.

g Synops. Purior.  
Theolog. Disp. 21.  
n. 10. Sabbati præ-  
ceptio, non est à  
naturæ necessitate,  
ut reliqua præcep-  
ta, quæ menti infi-  
ta, & per se cogni-  
ta sunt: sed x<sup>ti</sup> sur-  
sum, ex volun-  
taria Dei institu-  
tione.





*T. B. Argument 6.*

*The seventh day of the week, is the Sabbath of the fourth Commandement. But the Sunday, neither by naturall, or by Scripture computation, is the seventh day of the week, but the first day, or the eighth day, Gen. 2. 2. Matth. 12. 1. Ioh. 5. 10. The Sunday therefore, is not the day appointed to be kept holy by the fourth Commandement, but the Saturday.*

*Ans.* It is certaine that Saturday was the particular day, enjoyned by the Law of the fourth Commandement. *But* the Church of CHRIST groundeth not the religious observation of the *Lord's-day*, upon the letter of the fourth Commandement, but upon other weighty reasons, to be delivered hereafter.

*T. B.*



T. B. *Argument 7.*

The seventh day Sabbath, was ordained of G O D, to be a speciall meanes, and a singular help to keep in His Church the memory of that most wondrous and miraculous worke, to wit, the Creation of the world by Almighty G O D: And we in our time, have as great use and need of meanes and helpes to keepe in memory this great work of G O D, as ever had the *Jewes*. Therefore the seventh day Sabbath ought still to be in use in the Church of G O D.

*Ans.* The seventh day Sabbath, was at no time, either the onely, or the principall meanes: neither is it a meanes absolutely necessary, to preserve the memory of the Creation of the world<sup>h</sup>. For in old time, and in fu-

*h Alex. Hal. 4. q. 3. m. 5. art. 5. Ad illud quod dicitur, quod datū est Sabbathum in memoriam quietis Dei:*

*dicendum quod nec propter hoc oportet servari: quia memoria illius sufficienter habetur ex lectione Scripturæ.*

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ture ages, and at this present, *There* are many helps and meanes, subservient to that end, far more sufficient: *Namely*, Divine Revelation, without which, the observation of the Sabbath, would have beene but a dead ceremony. *And* since *Moses*, the holy Scriptures, of *Genesis*, *Exodus*, &c. and the Prophetickall Bookes: and since the Ascension of *CHRIST*, the Scriptures of the New Testament have beene read and preached: and in all these, the doctrine of the Creation is declared. *And* although the literall observation of the fourth Commandement is ceased under the Gospell: yet this Commandement, containing among other things a narration of the Creation of the World, is commonly read, and sometimes expounded in our *Christian* Assemblies upon the *Lord's* day, and upon other Festivall dayes.

*And* therefore the observation of the Saturday Sabbath, is needlesse in our dayes, to preserve the memory of the worlds Creation.

*Circumcision*, and some other legall purifications, were meanes appointed by *God* under the Law, to teach people their naturall and originall uncleannesse: *But* in the *Christian* Church the observation of these meanes are not necessary, for we have far better helps, &c.

August. in Ioan. Tract. 30. significat circumcisio expoliationem à corde cupiditatum carnalium. Non ergo sine causa data est, & in eo membro iussa fieri, quoniam per illud membrum procreatur creatura mortalium. Et per unum hominem mors, &c. ideo

quisque cum præputio nascitur, quia omnis homo cum vitio propaginis nascitur, &c. & non mundat nisi per cultellum petrinum Dominum Christum. Athanas. d. Sabb. & Circumcis. pag. 763. Circumcisio signum erat exuviarum, quæ per Baptismum deponuntur, &c. ἀπερὶ ὧν οὐκ ἀπολύθη ὁ θεὸς σημεῖον.

T. B. Argu-

T. B. *Argument 8.*

*Whatsoever* GOD hath commanded in the Morall Law or ten Commandements, is still in force, and to be observed and obeyed, unto the end of the world. For it is a part of the Divine Law, which is unrepealed: and the holy Scripture in generall termes, ratifieth the continuance and obligation of the whole Morall Law, *Iam. 2.10. Gal. 3.10. Rom. 3. 31.*

*But* in the Morall Law or ten Commandements, GOD hath expressely commanded the observation of the seventh day Sabbath.

*Therefore*, the observation of the seventh day Sabbath is still in force.

T. B. *Pag. 441.* I appeale unto the conscience of my Reader, &c. if he finde not the *Spirit* of GOD, secretly moving



ving him to thinke, that all things commanded among the Moralls, should be Morall: *And* that all Precepts which G o d wrote and spake, should be more lasting and durable, *than* those Precepts which *Moses* wrote, and spake.

*Ans. 1.* The holy Scripture of the new Testament ratifieth in generall, every branch, and every precept of the ten Commandements, which is simply and naturally Morall. *But* I have formerly made evident prooffe, that the fourth Commandement concerning the keeping holy the Sabbath day, is not simply Morall<sup>k</sup>. *And* G o d's externall promulgation, or speaking thereof, did not alter the same, in respect of the inward forme or qualitie: *But* Hethereby made this positive precept of greater esteeme among the *Jewes* and *Israelites*: *And* because the observation of it, was a most heavie burden, this circumstance, of His speaking and writing it, was necessary to stirre up that stiffe-necked people<sup>l</sup>, to be more diligent in the obeying of it.

Secondly, *If* God's immediate writing, maketh things durable and everlasting: *How* happened it, that the characters of the fourth Com-

<sup>k</sup> Aug. de Spir. & lit. cap. 14. In illis decem præceptis excepta Sabbati observatione, dicatur mihi quid non sit observandum a Christianis?

<sup>l</sup> Alex. Hal. 3. q. 55. m. 5. ar. 2. Quia ille populus duræ cervicis, difficillimus erat, ut abstraheretur à terrenis & converteretur ad cœlestia & divina: Inde est, quod determinata dies vacationis, scilicet septima repetebatur eis frequenter in iussione: & transgressio puniebatur, cum magna districtione & severitate.

mande-

mandement, which God Himselfe wrote, are so long since perished : for if any shall reply, that all the artificiall characters of the whole Decalogue, which were written with the finger of G O D, are perished, as well as the Characters of the fourth *Commandement* : And therefore the losse and destruction of the Characters, is no argument to confirme the cessation of the Law of the Sabbath : It is answered, That none of the Precepts in the Decalogue, were simply and perpetually morall, for this reason onely, or principally, because the Lord Himselfe immediately wrote or ingraved them, in Tables of stone: but by reason of the kinde, and quality of their object, and because the divine will ordained them to be such.

T. B. At the conclusion of his eighth Argument, appealeth to the conscience of his Reader : *Whether* he finde the Spirit of G O D, secretly (inwardly) moving him to thinke (beleeve) that all things commanded among the morals, should be morall.

The answer is: The holy spirit of God ordinarily moveth and perswadeth the conscience; not by sudden raptures or immediate impressions, ενδυσιασικως: but by mediate causes, to wit, by arguments and sound reasons of holy Scripture,



ture, *Luke 24. 32. And they said one to another, Did not our heart burne within us, while he talked with us, by the way, and while He opened to us the Scriptures ? Acts 2. 37. When they heard this, they were pricked in their heart, &c.*

But the objector's motives, in his former argument, are not arguments or sound reasons of Scripture, but meere phancies and presumptions.

For first, All things commanded among moralls, are not alwayes simply and eternally morall : and positive Precepts, and morall Commandements, are often in one and the same Chapter, yea, and in the same verse of holy Scripture, conjoyned and rehearsed together, *Lev. 19. 4, 5. Ezech. 18. 6. Act. 15. 29.* and the whole and entire Law of *Deuteronomy*, containing both Legals and Morals, was placed within the same Sanctuary, with the Decalogue, *Deut. 31. 26. Take this Booke of the Law, and put it in the side of the Arke.*

Secondly, many morall and perpetuall Commandements were uttered and penned by Moses : to wit, *Deut. 1. 17. You shall not respect persons in Iudgement. Exod. 22. 22. You shall not afflict any Widdow or Fatherlesse Childe. Deut. 24. 14. Thou shalt not oppresse an hired servant that is poore and needy : Exod. 22. 25. If thou lend money unto any that is poore, thou shalt not bee to him as an Usurer, neither shalt thou lay upon him usury. Chap. 23. 2. Thou shalt not follow a multitude to doe evill.*

By

By these and many other testimonies it is evident, that some morall Commandements were uttered and penned by *Moses*, which were not expressly and immediately written with the finger of *God*.

Thirdly, in the New Testament, the Precepts penned or preached by the holy Apostles, were as divine and as perpetuall in respect of obligation, as those which were preached by our blessed Saviour Himselfe. <sup>a</sup> And *Christ* Himselfe wrote no part of the Evangelicall Law, declaring thereby, that the immediate writing of *God*, is not necessary to the constitution of Divine Law, or to make the same morall: but that his *inspiration* is of as great efficacy, and authority, as his writing.



T. B. Argument 9.

If the fourth Command. concerning the seventh-day Sabb. is not now in force, then it standeth for a *Cypher*: and it commandeth non-sense: to wit, you must rest from labour upon Sunday, because the 4<sup>th</sup> Commandement saith: Remember to keepe holy the Saturday-Sabbath, in memory of the Creation.

D. B.

*a Cypri. d. Ablut. ped.* Nec minus ratum est quod dictante spiritu sancto Apostoli tradiderunt, quam quod Dominus per se tradidit.

*Aug. d. Consens. Evang. li. i. ca. 35.* Quicquid enim ille de suis factis & dictis nos legere voluit, hoc scribendum illis tanquam suis manibus imperavit. Hoc quisquis intellexerit non aliter accipiet, quod narrantibus Discipulis. Christum in Evangelio legerit quam si ipsam manum Domini, quam in proptio corpore gestabat, scribentem conspexerit, &c.

*Ioh. Sprunt d. Sabb. p. 14.* If the Church should take away one of the ten Commandements there would bee left but nine, and so one of the words of God, and Law of the perpetuall Covenant and direction of good workes would bee abolished.



**D. B. d. Sab. pag 37.** If that Position of theirs be true, then there should be but nine morals (in the Decalogue) which were to disturbe the whole Law.

**R. C. d. Sab. pag. 56.** When *Moses* calleth them ten words, shall we thinke, he ment more or lesse, than the just number of the (ten) morall precepts? especially, when in *Exodus* he saith: *God spake all these words*: and in *Deuteronomy*: *he added no more*. If any other had beene put to, they had exceeded that number: if this 4<sup>th</sup> be none of them, they would be but nine.

a Aquin. in. 3 sent. d. 37. ar. 5. Præceptum de Sabbatho observando, secundum illud ejus, quod naturalis ratio dicat, præceptum morale est: ut scilicet aliquo tempore homo contemplationi vacet: sed taxatio temporis in quo vacandum sit, non est de dictamine naturalis legis, & ideo non est morale præceptum.

Petigian. in 3 sent. d. 37. q. unic. Licet præceptum Sabbati fuerit ceremoniale, tamen in decalogo ponitur, quia non erat pure ceremoniale: & quia erat determinatio naturalis præcepti, de vacando rebus divinis.

**Ans. 1.** The 4<sup>th</sup> Commandement stood not for a Cypher in the Old Law, but it obliged the *Israelites* to the literall obedience of it.

2 It standeth for no Cypher, in the Law of grace: for the common and naturall equity of this Commandement, obligeth mankinde to the end of the world <sup>a</sup>.

3 When the Christian Church, by authority received from the Holy Ghost, hath ordained and determined set and definite dayes, and times, and houres, for *Gods* publike and solemne worship, and for Ecclesiasticall offices:

to

to wit, *Easter-day, the Ascension-day, Christmasse-day, Whitsuntyde, the Sundayes of every weeke* throughout the whole yeere, and other holy Church-dayes: the religious observation of these dayes and holy times, and the houres of the dayes, is reduced to the fourth Commandement, as a speciall to a generall, to wit, *God's people must observe holy times, because the equity of the fourth Commandement, which is of the Law of Nature, obligeth thereunto: But Easter-day, and Christmasse-day, and Sunday, &c. are Holy-dayes, lawfully appointed by the Governors of the Church, and subordinate to the equity of the fourth Commandement. Therefore Christian people are to observe these Holy-dayes and Times, in obedience to the equity of the fourth Commandement.*

4 This Commandement standeth not for a Cypher, neither is it read and expounded in vaine, among Christians: because the letter of that Commandement, figureth, representeth, and consequently it teacheth and commandeth the obedience of many Evangelicall duties: namely, *resting from the servile workes of sin: also resting and relying upon Christ, for remission of our sinnes, and everlasting happinesse*

*d: imur, ut à peccatis quiescentes abstinemus, &c. Machar. Hom. 35. Anima quæ meretur liberari ab obscenis & sordidis cogitationibus, verum Sabbatum celebrat, & veram quietem requiescit, otium agens, & liberata à cunctis operibus tenebrosis. d Epiph. Her. 30. Hic (Christus) est magnum, sempiternumq; Sabbatum, cujus parvum illud (Iudaicum) exemplar fuit, &c. Damian l. 2. Ep. 5. Quid per Sabbatum debemus intelligere nisi Christum? In illo siquidem Sabbato requiescimus, cum in illo solo spem ponimus, cum hunc toto cordis amore diligimus, ac rerum temporalium concupiscentiam postponentes, à serviliū operum labore abstinemus.*

R

lastly,

*c Anast. Sinait. in Hexam. l. 7. Sabbatum, &c. est vera peccati depositio, quam ego fidelis agere jubeor, & festum celebrare, in requie & adimplerone vitæ meæ: in quo Sabbato, me jubet Deus, non tollere onus peccati, & sarcinam hujus seculi.*

*Epiph. l. 1. Her. 5. Habebant illi (Iudæi) Sabbatū, quod nos ad magnum illud Sabbatum, hoc est, Christi Domini quietem, præparando detinet: ut à peccato cessantes, velut Sabbatum quoddam in Christo celebremus.*

*Greg. Nyl. d. Resur. orat. 1. Per Sabbatum institui-*



lastly, *leading an holy and religious life*, that we may at last enjoy the rest of Heaven, *Heb. 4. 11, &c.*



T.B. *Argument 10. out of Matth. 5. 17.*

Christ ratified the very least thing commanded in the Law : even unto the least letter, to continue for ever, *Mat. 5. 17, 18, 19.*

Therefore together with the rest of the Commandements, he ratified that of the seventh-day Sabbath.

*Pag. 451.* I cannot devise what should be more pregnant or plaine, for maintenance of this morall ordinance of GOD's, *The seventh-day-Sabbath.*

*Answ.* Our blessed Saviour, in this part of his Gospel, penned by S. *Matthew*, ratified not onely the naturall morall Law, which Christians are to observe : but the whole Divine Law, positive, and ceremoniall, and the whole doctrine of the Prophets : to wit, respectively, according to their severall kindes and qualities.

1 Hee ratified the whole Law, which was purely, simply, and perpetually morall, in respect of necessary obedience and observation.

2 Hee ratified Ceremoniall and Positive Lawes in respect of their spirituall use and signification, and by fulfilling all things typed and prefigured by them.

3 Hee ratified the whole Doctrine of the holy Prophets, by fulfilling in his owne person, and in the members of his mysticall body, all things foretold and prophesied by them: and he maintained also the reading, expounding, and spirituall, and morall application of propheticall doctrine, to continue in the Christian Church, to the worlds end.

Reade a fuller and larger answer to this objection, (out of the fifth of *S. Matthew*,) pag. 61, 62, &c. and the Reader will perceive, that *T. B.* had little reason, to put so much confidence in this objection.

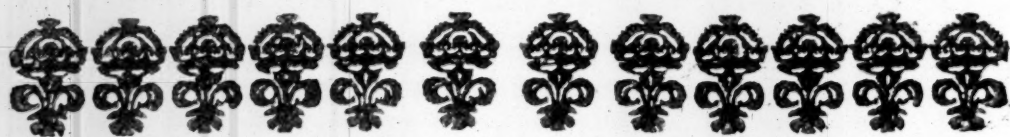
*Alex. Hal. 4. quest. 8. art. 2. Ad id quod obijciatur, quod p̄ta unum, &c. dicendū, quod non dicit, hæc non transibunt simpliciter, sed quod non transibunt donec omnia fiant. Fieri autem vel impleri dicitur dupliciter. Vel ad literam, & sic implentur moralia: vel spiritualiter, & sic implentur ceremonialia.*

*Aug. c. Faust. Manich. l. 1. c. 6.*

R 2

T. B.



T. B. *Argument* 11.

**C**H R I S T commanded his Disciples to use all possible meanes, that they might not prophane the Sabbath-day, by working, travelling, moiling, or toiling in it, for above fifty yeeres after the end of Ceremonies : for hee said, *Mat. 24. 20. Pray ye that your flight be not in the winter, neither on the Sabbath-day.*

**N**ow, how can it enter into any mans head to thinke that Christ should command them, that they should not flie on the Sabbath-day, in any other sense than this, because he would not have them prophane it : & because he would have his fathers will revealed in the fourth Commandement carefully to be observed : and because he would not have his Disciples pollute their consciences with profanation of G O D's Sabbath ?

*Edw.*

*Edw. Elton* upon the fourth Commandement, pag. 90. CHRIST foretelling the destruction of *Ierusalem*, which should be forty yeeres after his Ascension, when all Iewish Ceremonies were abrogated, bids His Disciples Pray, that their flight might not bee in Winter, nor on the Sabbath-day.

Now, If this Commandement had beene Ceremoniall, they might have fled with as little care and grieve on that day, as on any other day.

*Ans.* Our Saviours speech to the Disciples, *Matth. 24. 20. Pray that your flight be not in the Winter, neither on the Sabbath:* was not delivered to signifie, that the Law of the old Sabbath was in force at the destruction of *Hierusalem*: but for other reasons.

I It is an undoubted verity, that the old legall covenant was cancelled and repealed, at the Passion of CHRIST: and the new Covenant was sealed and ratified with our Saviours bloud, *a Hebr. Chap. 8. and Chap. 9. And* this being so, they which beleevd in Christ, and had knowledge of their Christian liberty, were freed from necessary obedience of legall ordinances.

*Ioh. Sprint. pag. 24. I cannot be persuaded that Iesus Christ our blessed Saviour, &c. did speake in jest, when as he expresly and seriously commanded his hearers & disciples the Iewes, and those the elect and sanctified (for they onely have the gift of invocation) to pray, that their flight might not be on the Sabbath-day.*

*G. W. d. Sab. pag. 20. By that where bee wils, that his children wch should live about forty yeeres after his ascension, should pray that their flight might not be upon the Sabbath, bee doth sufficiently declare, that bee held not this Commandement in account of a ceremony, but of a morall precept. a Aug. lib. quest. 83. Mortuo pro nobis Christo, novum Testamentum firmatum: cujus similitudo vetus Testamentum erat, in quo mors Testatoris per victimam figurabatur.*



*But* yet notwithstanding, this Evangelicall doctrine, concerning the cessation of the old Law, did not presently take generall footing, neither was it universally received, at the first plantation of *Christian* Religion: for many beleeving *Iewes* and Profelytes adhered stilly to many legall observances, and especially to the Law of the Sabbath: *And* the unbeleeving *Iewes* were most rigid, and zealous observers, and exactors of the observation thereof, according to the Traditions of their Elders.

Secondly, *Although* it was no transgression of the Law of the fourth Commandement, in case of urgent and extreme necessity, to travell, or to labour, or to flee from danger: *Yet* the common and generall opinion of the Iewish Nation was otherwise, and they esteemed it an intolerable prophanation, to doe any such thing upon the Sabbath-day: *Iohn* 5.16. *Therefore did the Iewes persecute Iesus, and sought to slay him, because he had done those things on the Sabbath-day.* If therefore the Disciples or *Christian* beleevers should bee compelled to flee on the *Sabbath-day*, they would be in perill <sup>b</sup>, to be grievously molested and persecuted by their owne superstitious Nation.

*It is* therefore false, which the Objector concludeth from our *Saviours* words, *Matth.* 24. namely, that **C H R I S T** willed His Dis-

<sup>b</sup> *Abulens. q. 121.*  
in *Matth.* 24. *Sabbatum* obstabat ad fugiendum, non quasi cõverli ad Christum putarent esse peccatum: *Quia* etiã si putarent manere obligationem legis, sicut in lege *Mosis*: *Non* erat peccatum fugere in tali necessitate: *Tamen* licet constaret

de hac necessitate credentibus, *Non* constabat Iudæis inter quos vivebant credentes, nesciebant enim talia pericula instare. *Et* ideo putarent illos violatores Sabbati, quasi sine causa itinerantes: *Et* scilicet lapidarent eos.

ciples

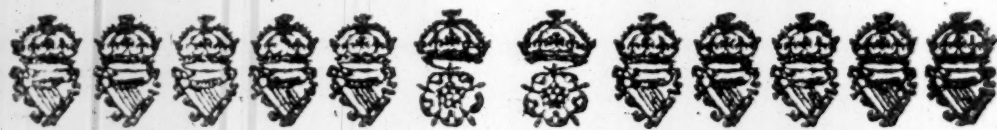
ciples to pray, that their flight might not be on the Sabbath, because their flight on that day, would bee a transgression of the Law of the fourth Commandement, for that Law was ceased at the destruction of *Hierusalem*: and *Christians* might as lawfully travell, or labour, or flee, on that day, as upon any other.

*Lastly*, whereas *E. E.* in his *Catechisme*, pag. 90. applies our *Saviours* words, to the Sunday or Lord's-day, as though *CHRIST* should have said: *Pray that your flight be not on the Sunday: Surely* this glosse destroyeth the Text: for it was lawfull in our *Saviour's* dayes, *Luke 24. 13.* and in many ages after, to labour, travell, flee, &c. upon the Sunday: and no Law of *GOD*, or man, prohibited the same: *And* the *Lord's-day*, was a distinct day of the weeke, from the Sabbath-day of the fourth Commandement, of which *Christ* speaketh, *Matth. 24.* *Neither* was it at any time called the Sabbath-day, either by our *Saviour*, or by any of his Apostles, or their immediate Successors.

*But* there is nothing more familiar, with these new Sabbath-masters, than to wrest holy Scripture, to their owne purpose.

T. B.



T. B. *Argument 12.*

*The Apostles*, after the death and Resurrection of *Christ*, and when all legall ceremonies were dead, duly observed and kept holy the Sabbath-day. So likewise did the Primitive Church, after the Apostles, for three or foure hundred yeares.

*Answ.* The holy Apostles, and their Successors observed not the Sabbath-day in obedience, or after the rule of the fourth Commandement : *But* for other reasons formerly declared, pag. 68.

I *They* observed it not in obedience to the fourth Commandement, because both the Apostles and their Successours, had taught the Church, that the Law of the old Sabbath was ceased. Reade before, pag. 6. &c.

*Secondly*, They observed not the same universally in all Churches, but in such onely, wherein were *Iewes* and Profelytes. Neither did they establish the perpetuall observation of it in any Church, which was planted by them : Neither observed they it, according to the rule of the Law. Reade pag. 71.

T. B.



T. B. Argument 13.

*We Christians* are to imitate *God*, in keeping the seventh day Sabbath. For the Scriptures in generall, doe frequently set before us *God's* example, for imitation, and exhort us to be followers of Him, *Ephes. 5. 1. Matth. 5. 48. Luke 6. 36. 1 Pet. 1. 15, 16. And God Himselfe* in the fourth Commandement fetcheth a reason, to have us keepe the seventh day Sabbath, from His owne example.

*But* to imitate *God*, is to doe as He did: and Hee rested the seventh day, and not the first day, or the eighth day. They therefore which keep holy the first day, thwart and crosse *God*, and doe not imitate and follow Him.

*Ioh. Sprint d. Sabb. pag. 12.* To conforme our selves to the Image of God, wee are to keepe holy the seventh day: And not to do it, is to destroye that part of *God's* Image in us.

*G. W. d. Sabb. pag. 217, 219.* (God sayeth) that which I did for thine example, thou oughtest to doe the like: *But* I laboured six dayes, and rested the seventh for thine exāple. And therefore thou must doe the like.

*Ans.* 1. Every Divine action is not a common rule of imitation, for then wee should strive to imitate *God*, in His actions extraordinary,



c Aug. in Psal. 90.  
In quo imitaturi  
sumus vias Chri-  
sti? Nunquid in ea  
magnificentia, in  
qua Deus erat, &c.  
ut talia miracula  
faciamus qualia ip-  
se fecit, &c.

ordinary, in His operations of absolute power, and when Hee worketh *ad extra*, according to the liberty of His owne will, and good pleasure. *But* the Almighty hath declared unto us, in His holy Word, in what things we must imitate Him: namely, *in doing of good, and shunning of evill, in fidelity, and truth, in holinesse, righteousness, charity, compassion, &c.*

*Secondly*, GOD Almighty in the fourth Commandement setteth downe a reason wherefore He Himselfe imposed the Law of the seventh dayes rest upon the *Jewes*, namely, because on that day He ceased from the worke of prime creation: and His will was, that they throughout their generations should keepe it holy, by resting from worldly labour, in memory of the Creation<sup>d</sup>.

d Philo de opif.  
mundi. Sicut Reges  
diem natalem fili-  
orum suorum coli-  
gubent: ita Deus  
natalem operis sui  
mūdi, peculiarife-  
sto assidue recolit  
voluit, ad excludē-  
dum errorem phi-  
losophorum, om-  
niumq; infidelium,  
qui dicturi erant,  
mundum non ha-  
buisse principium.

*But* He imposed not this Law (of resting upon every seventh day, in memory of the Creation) upon *Christian* people, by any Evangelicall precept: neither did He command the *Gentiles* at any time, before or after the Law, to imitate His example, of resting the seventh day of every weeke.

*And therefore* abstinence from worldly labour upon the old Sabbath, in imitation of GOD Almighty, would not be a worke of holinesse and true obedience in us *Christians*: *But* an act of Iudaicall superstition.

T. B. Argu-



*T. B. Argument 14.*

*We may not with Libertines, Antinomians, and Anabaptists, abolish the whole Law of the ten Commandments: But the seventh day Sabbath is one of the ten Commandments.*

*Pag. 500. There is as good reason for us, to joyne with Antinomians, and Anabaptists, in casting away the (whole) Morall Law, As to joyne with them in casting away the Sabbath-day, commanded in the Morall Law.*

*Answ. 1. The fourth Commandment of the Decalogue, according to the literall and particular subject thereof, is a legall and positive precept of the old Law; and not any part of the naturall morall Law: Neither is the observation thereof, commanded or ratified in the Gospell. Reade this proved, pag. 34. and page 61.*

*2 They comply not at all, with Libertines,*  
*S 2 Anti-*



e Histor. Anabapt.  
lib. 6. pag. 153.

Romanist. artic. 5.  
Diem Saturni divi-  
ni autoritate in-  
stitutum, non au-  
tem diem solis, hu-  
mano arbitrio de-  
dicatum, celebran-  
dum esse.

f Aug. Heres. 54.  
Fertur adeo fuisse  
bonis moribus ini-  
micus, ut assevera-  
ret, quod nihil cui-  
quam obesset, quo-  
rumlibet perpetra-  
tio & perseverantia  
peccatorum: Si bu-  
jusque ab illo do-  
cebatur fidei par-  
ticeps esset.

g Idem heres. 7.  
Carpocrates doce-  
bat omne turpem  
operationem, om-  
nemque adinventio-  
nem peccati: Le-  
gem Dei quæ bona  
opera docet, con-  
temnebant (seque-  
res ejus) quia sola

fide & gratia Dei salvi sumus. Ex Tertulliano, Epiphania, Theodoret. &c. h Iren.  
lib. 1. cap. 1. Quemadmodum aurum in cæno depositum, non amittit decorem su-  
um, sed suam naturam custodit: Sic & semetipsos dicunt, licet in quibuscunque ma-  
terialibus sint, nihil noceri, neque amittere spiritalem substantiam. Quapropter &  
memorate omnia quæ vetantur, hii qui sunt ipsorum perfecti, operantur.

Antinomians, &c. moderne or ancient, who maintain that the Law of the old Sabbath, according to the specialtie thereof, is expired in the time of grace, and obligeth not *Christians* under the new Covenant: *But they* which maintain the Saturday Sabbath to be in force, comply with some Anabaptists <sup>e</sup>.

And as for the ancient Libertines, and Antinomians, namely, the Simonians, Gnosticks, Carpocratians, Eunomians, &c. *These* rejected the whole Divine morall Law: And were enemies to all good workes commanded by that Law.

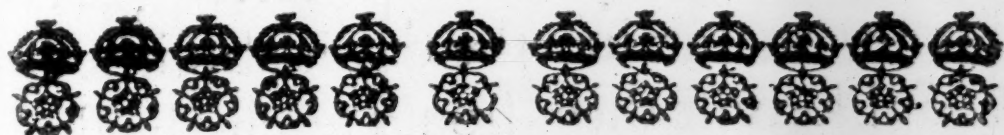
Eunomius maintained <sup>f</sup>, That if one were partaker of that faith, which he professed, no foule sinnes whatsoever committed by him, and continued in, could hurt him.

Carpocrates <sup>g</sup> taught his followers, That all filth by conversation, and uncleannesse of manners was lawfull: And that the morall Law which taught good workes, was to be contemned, because men are saved by faith, and the grace of GOD alone.

The Gnosticks and Valentinians held: That a spirituall person (so they stiled people of their sect) could no more be defiled with vitious or carnall deeds, than pure gold can lose his worth and beautie, when it is cast into a dung-hill <sup>h</sup>.

Now

Now it appeareth by the premisses, that there is a large and vast difference betweene orthodoxall *Christians*, who deny the naturall morality of the seventh day Sabbath, upon true Evangelicall grounds: And base and sensuall Heretikes, who reject the morall Law of the ten Commandements, because they delight in sin and wickednesse.



T. B. Argument 15.

No man by interpretation of Scripture may abolish the Law of the Saturday or seventh day-Sabbath, which is the fourth Commandement.

But my Adversaries, the Puritan Teachers, abolish the Law of the Saturday Sab by their new and strange interpretation of Scripture. For these men say, that the fourth Commandement is still in force, in respect of the duties of the old Sabbath, namely, resting from servile worke, and performing of religious offices: But

i T. B. Pref. to his Reader. I have often occasion to use the word *Puritan*, &c. I use it not in reproach of sanctitie, &c. but only as a note of distinction, to point at some men, with whom I have to deale, &c. It taketh for Gods enemies and mine, I may not unfitly resemble those Ministers

unto that cloud, which had a light and a darke part, &c. p. 23. Of this number are those ten Ministers, my professed enemies in this point, whom in speciall I do oppose.



then they deny the same to be in force, in respect of the particular day expressed in the Commandement.

And thus by interpretation of Scripture, they abolish the true Sabbath commanded by G O D's Law : But if they would proceed sincerely ; As they maintaine the day is abolished, So likewise they should teach, the duties are ceased : Because in all other divine Lawes, whensoever any part was taken away, the whole was abolished.

*Ans.* This man throughout his whole Treatise, is very bitter against certaine of his old friends, whom, he stileth Puritans. These good men (as it seemes to me) have highly offended him, because after that they had lent him, his grounds and principles, they refused to suffer him to enjoy his conclusion. My leasure doth not serve mee, to part the fray betwixt these contenders : But walking on, in the orthodoxall way, of the ancient Catholike Church, my *Ans.* to his Object. is, That the old Sabbath-day, namely, the 7<sup>th</sup> day from the Creation<sup>k</sup>: And the legall offices of that day, are both of them ceased under the Law of grace. We Christians observe a weekly holy-day, namely,

<sup>k</sup> Epiphan. Hæres. 30. Sabbatum illud lege præscriptum, ad ipsius (Christi) adventum perseveravit, quo demum abrogato, magnum nobis Sabbatū obtulit qui est ipse Dominus, requies, Sabbatique observatio nostra.

namely, Sunday, which with the holy Apostle, *Rev. 1, 10. Wee stile the Lords day and not the Sabbath-day.*

The duties wee performe on that day, are resting from ordinary labour : and serving God and Christ, by Evangelicall offices.

Our resting from labour, in respect of the generall, is grounded upon the Law of Nature, or the equity of the fourth Commandement. The particular forme and circumstances of resting, are prescribed unto us by the Precepts of the Church. Our spirituall actions according to that which is maine and substantiall in them, are taught by the Evangelicall Law. Their modification and limitation, in respect of rituall and externall forme : and in regard of place, duration, gesture, habit, and other externall circumstances, are prescribed by the Law of the Church.

And (to accede to the argument in hand) in the religious observance of the *Lord's-day*, we decline two contrary extreames : 1. Iudaizing according to the rigid forme of the old Law. 2. Profanenesse, in pretermittting or opposing such holy duties as the Law of Christ in generall, and the Law of the Church in particular, imposeth upon us.

And concerning the 4<sup>th</sup> Commandement, we maintaine, that it obligeth us in respect of the common and naturall equity thereof : but the obligation of that Law is ceased, in respect of speciall time, and all other legall circumstances:

Now



Now whereas the Objector saith, In all Divine Lawes, whensoever any part is taken away, the whole is abolished: If by part, he understand such a part as is substantiall and constituent, his position is granted: but if he understand a *circumstantiall or accidentall part*, the position is false: for the Law of prayer and divine worship is still in force, as it was in *David's*, and in *Daniel's* dayes, in respect of substantiall actions: but many circumstances of time, place, and gesture, as *Daniel's praying with windowes opened towards Hierusalem, Daniel. 6. 10.* And *David's lifting up his eyes toward the hills, Psal. 121. 1. His going up to the house of God, &c. Psal. 122. 1, 2.* are abolished in the time of the Gospell.

T. B. His Argument therefore is inconsequent: for the duties of the fourth Commandement might have continued, and yet the circumstance of the day and time, have beene altered.



T. B.



T. B. Argument 16.

When GOD Almighty put an end to the annuall Sabbaths of *Mose's* Lawes, he abolished both the duties of those Feasts; and also the dayes and times: But the duties of the seventh day Sabbath are not abolished. And therefore the day it selfe continueth in force, and is not abolished.

*Answ.* All legall and ceremoniall duties, or religious actions of the seventh-day Sabbath, are ceased, as well as the Legall Offices and services of other annuall Sabbaths.

But all religious actions observed in the Old Testament, which are spirituall, or simply and properly morall, are in force in the New Testament: and many positive duties, to wit, the administring and receiving the Sacraments of Baptisme and the holy Eucharist, the preaching of Christ crucified, and repentance, and remission of sins in his Name, are commanded in the Evangelicall Law: God's people also are commanded in the Gospell to pray to God the Father, and to give him thanks in the Name

T

of



of Christ, *Iohn 16. 24. Col. 3. 17.* and to bow the knee of body and soule, at the Name of Iesus: and to love one another, as Christ hath loved us, *Ephes. 5. 2.*

All the foresaid duties are Evangelicall, and not legall: and they are not commanded by the fourth Precept of the Decalogue, but by the Law of Christ in the Gospell.

The spirituall and Evangelicall Offices therefore which Christian people render to God upon the Lord's-day, and upon other holy-dayes, were not commanded by the fourth Precept of the Decalogue, neither continue they in use in the Church, by vertue of that *Commandement.*



*T. B. Argument 17.*

*The sanctification of the seventh-day Sabbath is a part of God's worship, comprised in the first Table of the Morall Law: And it was written by the finger of God in Tables of stone. Therefore the sanctification of this day is Morall, and now in force.*

*Ans.*

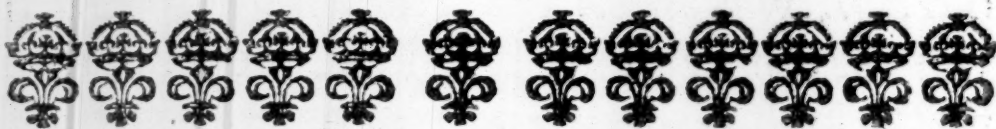
*Ans.* The sanctifying of the Sabbath, in the old law, was an act of divine religion: and so was the observation of the Passeeover: but that which in those times was holy and religious, is now profane and superstitious, as appeareth by Circumcision, burnt-sacrifices, &c.

Neither did the writing the fourth Commandement, argue it to be simply and perpetually morall: for although this be affirmed by many, yet it can never be proved: and let any Sabbatizer yeeld a sound reason if he be able: *wherefore* Gods inward writing by inspiration, and mentall revelation, should not cause Precepts so revealed and written, to be perpetuall, aswell as his externall pronouncing, writing, or forming. But the Lord's writing by inspiration and internall impression, did not argue that all precepts so written were simply and perpetually morall. Therefore *God's* externall writing made them not such. *Read before*  
Pag. 54.

T 2

T. B.





## T. B. Argument 18.

The observation of the Old Sabbath-day, was celebrated by Christians after the death of Christ, and the abolition of all Legall ceremonies : and was recorded by way of approbation, and commendation by the Holy Ghost, to all posterity, *Luk. 23. 56.*

*G. W. d. Sabba. pag. 89.* The women that followed Christ out of Galile would not embalme the body of Christ upon the Sabbath, though it might have beene thought a worke of great consequence, but how great soever in the eyes of men, yet they would not do it : and least they should bee blamed as being overcurious and strict in not doing it, the Holy Ghost defendeth them, and sheweth they did well in forbearing : for they rested, saith the Text, according to the Commandement.

*R. B. c. Briarw. Pag. 104. H. B. Dialog. Manuscrip.* The holy Women, the Disciples of our Saviour, rested the Sabbath-day : and would not enbalme his Body, though they had prepared spices, and ointments the day before : and their worke by the Evangelist, &c. hath this commendation : that it was according to the Commandement, *Luke 23. 56.* And they returned and prepared spices and ointments and rested the Sabbath-day, according to the Commandement.

*Answe.*

*Answ.* The *Legall Sabbath*, was at this time in force, for ought these holy Matrons knew to the contrary. For that Law was not then repealed, by any publike act, or plaine sentence of the Law-giver, and therefore the observation of it did still oblige the consciences of all such, as were under the Law<sup>a</sup>, untill they were resolved of the repeale thereof.

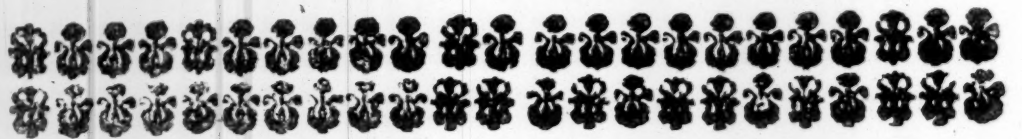
For it is an infallible maxime: That *all just Lawes, divine, or humane, are still to be observed, untill their expiration, or abrogation be made knowne, to the Subjects, by some sufficient declaration, expresse, or virtuell: That is, by some edict, or publike constitution of Prince or State: or by desuetude, or contrary custome: or by cessation of the ground and reason of the Law: or by elapse and ending of the time, for w<sup>ch</sup> it was given, when the Law is temporary: or change of place: and lastly, when a Law becomes unprofitable or pernicious to the publike.*<sup>b</sup>

<sup>a</sup> Medina. l. 2. q. 103. art. 3. Licet sola revocatio præcepti, tollat ejus vim obligandi: nihilominus subditus, cui datum est illud præceptum, obligatur ad illud observandum, donec sibi innotescat revocatio, non quidem ratione præcepti, sed propter dictamen conscientiae.

<sup>b</sup> L. d. quibus. ff. d. legibus can. in istis.

Iustinian. Novell. 3. Causæ cessatio. Rebuff. ad l. derogatur. 102. d. verb. sig. Abrogationis variae sunt causæ: 1. Consuetudo contraria. 2. Constitutio contraria. 3. Causæ cessatio. 4. Loci varietas. 5. Tempus. 6. Majus damnum inde sequens.



T. B. *Argument 19.*

Vnlesse the fourth Commandement be still in force, for the time and day specified therein, it commandeth nothing, but such duties onely, as were formerly enjoyned in the second Commandement.

For the second Commandement forbiddeth all false worship, and commandeth the true worship of God: as Prayer, Preaching, Psalmes, Sacraments. Now this being granted, there will be a tautologie, and needlesse repetition in the fourth Commandement of the Decalogue, because it commandeth no new or distinct duty, from those which were commanded before.

*Ans. 1.* It is manifest that the second Commandement of the Decalogue prohibiteth, the making and setting up of images to be adored, *Levit. 26. 1. Ye shall make you no Idols nor graven Image,*

*Image, neither reare you up a standing Image,*  
 מצבה *neither shall you set up any Image of stone in*  
*your land, to bow downe unto it,* להשתחוה עליה

But by what evidence can any new dogmatist make it appeare, that this precept requirerh Evangelicall worship, in spirit and truth, to wit, *by faith, hope, and charity?* and as for Evangelicall prayer, in the name of Christ, and preaching Christ crucified, and raised from the dead, and the use of Evangelicall Sacraments, Baptisme, and the holy Eucharist, what Alchymist can extract these out of the second Commandement? And I see no reason, but if that these Evangelicall duties, are commanded in the Decalogue, why a man may not be justified by the Law, aswell as by the Gospell.

2. The fourth Commandement of the Decalogue, *Remember the Sabbath-day to keepe it holy,* according to the literall sense thereof, enjoineth not such spirituall and Evangelicall duties as are mentioned in the objection, to wit, *prayer (to God the Father in the name of Iesus Christ, Iohn 14. 13. & 16. 24.) preaching of the Gospell, and hearing of the same preached, or the administration, and receiving the holy Sacraments of the New Testament.*

Also, it is a controversie among Divines, whether this Precept commanded the *Jewes,* and *Israelites* in generall, to wit, the whole Nation upon the weekly Sabbath, to resort to any publike congregation, and to be present at  
 any,



## Expounding the Law on the Sabbath.

any common Divine Service, or at any solemn reading, and exposition of the Law.

The Law of Deuteronomie, was to be read in publike, in the yeere of Release, to all the people, Deut. 31. 10. And Moses commanded them, saying: At the end of every seven yeeres, in the solemnity of the yeere of release, in the feast of Tabernacles. 11. When all Israel is to come to appeare before the Lord thy God in the place which he shall chuse, thou shalt read this Law<sup>a</sup>, before all Israel, in their hearing. 12. Gather the people together, Men, and Women, and Children, and thy stranger that is within thy gates, that they may heare, and that they may learne and feare the Lord your God, and observe to doe all the words of this Law. But that there should be any publike or solemn reading, and expounding of the Law, every weekly Sabbath-day, is not expressely required, and commanded in the Pentateuch.

<sup>a</sup> Abulen. in Mat.  
7. 91. Accipitur  
lex specialiter pro  
Deuteronomio.

<sup>b</sup> P. Cuneus. d.  
Repub. Heb. lib. 2.  
62. 17. Sub priore  
templo lex recitata  
duntaxat à Levitis,  
populo est, aut  
etiam domi à sin-  
gulis legebatur: in-  
terpretatio magi-  
strorū, commenta-  
tioq; nulla erat. At  
sub posteriore, ora-  
culis cessantibus,  
receptum paulatim  
more publico est,  
ut verba Biblici  
textus sensaq; ex-  
plicarentur.

Neither doth it appeare by any relation of sacred History, that before the Babylonish captivity, there was any weekly reading and expounding<sup>b</sup> the Law, upon the Sabbath, either at Silo whiles the Arke remained there, or in the Temple of Hierusalem, when that was made the place of publike worship: and it is a thing to bee admired, that if the reading and expounding the Law, had beene in continual use, among the Iewes every Sabbath-day, there should bee found in the dayes of King Iosiah one copie onely, or Booke of the Law, in the

most solemne place of G O D' s worship, to wit, the Temple of *Hierusalem* : and that *Hilkiab* the Priest, should finde this Booke, hidden in a corner, and present it to the King, as a great rarity, 2 Kings 22.8,9. 2 Chro. 34.14.<sup>a</sup>. Every man in common reason may conceive, that if the Law had beene commonly read, and expounded, every Sabbath-day, either in the Temple, or in other publike assemblies of the Kingdome of *Iudea*, there could not have been such a rarity of Bibles, or Bookes of the Law.

2 It appeareth not in *Moses's* Law, that any other publike religious offices, were enjoined the Priests or Levites upon the weekly Sabbath (more than such as were daily to be performed : ) but those which are mentioned, Num. 28. 9. Lev. 24. 8. to wit, an oblation of two Lambes, &c. and two tenth deales of flower, mingled with oyle, and the Drinke-offering thereof : and besides this oblation, the placing of twelve new loaves of Shew-bread, with Frankincense, &c. Now the people were not commanded to be present at this service <sup>b</sup>, neither any other Priests and Levites, but such as waited and attended in their courses.

tur vel invenire, cum alicui occurrit res, a casu vel intentione, quia quærebat eam : sed sciens locum non dicitur invenire eam, sed accipere. Sciebat autem *Hilchias* in latere Arcæ esse, Deut. 31. 2. Non audebat librum illum accipere ex Arca, quia contra mandatum, &c. Non licebat introire in Sanctum Sanctorum nisi semel in anno, & cū ceremoniis variis, &c. 3. Non licuit summo Sacerdoti ingredienti, &c. aperire Arcam, & aliquid ex ea tollere, &c. Nam minatus est Deus morte moriturum, &c. Lev. 6. <sup>b</sup> Locum in Lev. 23. Oblatio & sanctificatio panum propositionis ; Lev. 21.8. Duorum Agnorum sacrificium, cum duabus decimis similæ, & libis in Sabbato, ad Sacerdotes tantum pertinebant, nec tenebantur omnes ad ea convenire.

a *Iunius* in his Scholia upon 2 Kings 22. saith, This Book was Authenticum *Mosis* autographum : but the Originall Copy was alwayes remaining in the side of the Arke, Deut. 31. 26. And *Hilkiab* came not within the Sanctum Sanctorum : neither came hee neere the Ark ; nor might he open the side of it, or take any thing out of it : and when he found the Booke, he was searching here & there in the outward places of the Temple.

Abulens. in 4 Reg. 22. q. 40. 1. Dicitur quod *Hilchias* reperit librum : sed reperire quis dicitur



a Cajetan. 22. q. 122. ar. 4. Soto. d. Nat. & Gra. lib. 1. ca. 22. Fillut. mor. quest. tom. 2. tr. 27. cap. 1. n. 8. Lorin. in Lev. 23. 3. Suar. d. Relig. lib. 2. ca. 1. Num. 5. Ex vi illius præcepti ut erat veteris legis, non fuit determinatum speciale opus cultus Divini in die Sabbati. Bonfrer. in Exod. 20. 8. Tota sanctificatio Sabbati Iudæis præcepta, non aliud fuit quam cessatio ab operibus servilibus: & hæc cessatio apud Iudæos habebat rationem divini cultus, erat enim signum quoddam externum negativum, quod formaliter præcipiebatur & assumebatur ut Divinus cultus. Cæteræ actiones religionis positivæ, eisi a Deo tanquam finis illius cessationis intenderentur, non

erant tamen illæ formaliter iis præceptæ, ex vi illius mandati. b Sigon. d. Rep. Heb. lib. 2. ca. 8. Origo Synagogarum non fuit vetusta. Neq; enim in historia Regum aut Iudicium ulla earum memoria celebratur. Ego eas in Babylonico exilio primum constructas putârim: ut qui Templo carerent, in quo aut orarent aut docerent, locum aliquem similem Templo haberent, in quem ejusmodi officii gratia convenirent. Atque hoc idem fecisse reliquos dispersionis Iudæos, in Asia, Egypto, & Europa, censuerim.

3 Many Doctors of note maintaine<sup>a</sup>: That the Letter of the fourth *Commandement* imposed upon the *Jewes* and *Israelites*, no other external form, of sanctifying the weekly Sabbath, but resting and cessation from secular labour and negotiation, in memory and recognition of the worke of prime Creation: and although some other religious actions, were intended by GOD, as the end of the precept: yet no other were formally commanded.

In future times, and namely after the returne from the *Babylonian* captivity, the *Jewes* had Synagogues<sup>b</sup>, both throughout *Judea*, and also in other Regions of the world, where they lived: and upon the *Sabbath* days they frequented the same, *Acts* 15. 21. *Moses of old time, hath in every City, them that preach him, being read in the Synagogues every Sabbath-day.* But this was not commanded in the Decalogue, or by any expresse sentence, or mandate of *Moses's* Law.

If it shall bee now objected, that it is said, *Acts* 15. 21. that the reading and expounding of *Moses*, was used in Synagogues every *Sabbath-day*, of *old Time*: it is answered, that this forme of speech, ἐν συναγωγαῖς ἀρχαίαις, is used of such

things,

things, as had their beginning many Ages after the Law was given in mount *Sina*: and many times it is spoken of things not very ancient, *Mat.* 5. 21, 27, 33. *Acts* 15. 7.

And againe, whereas it is said, that the solemne performance of Evangelicall duties, is commanded by the generall word *sanctifie*; or *keepe holy the Sabbath-day*: our answer is, that *שבת* to sanctifie, is not taken in a generall notion, in the Law of the fourth Commandement, but in a particular notion, to wit, *Remember to sanctifie the Sabbath-day, according as the Lord thy God hath commanded thee, Deut.* 5. 12. But that the Lord God commanded *Iewes* and *Israelites* to heare Evangelicall Sermons, and to administer and receive Evangelicall Sacraments, upon every weekly Sabbath-day, is delivered in no passage or sentence of *Mose's Law*, but this was commanded by the Evangelicall Law onely.

They which in their popular Tractates and Collations, use to crye downe Ecclesiasticall authoritie, and contend, that either wee must have a divine Law, for keeping holy the Lord's day, or else our religious service, *will be superstitious, and not of faith*: maintaine with great confidence, that the fourth Commandement hath a particular and speciali relation to the Sunday of every weeke: and that the same commandeth all Evangelicall duties, publike and private, which are to bee performed by Christian people, upon that day: But this opi-

c. Lorin. in A&.  
Idem valet hic à  
temporibus anti-  
quis, quod jamdu-  
dum, & jampridem.  
Pelarg. in  
*Matth.* 5. *ἅπλως*  
*ἅπλως* nomine non  
semper intelligun-  
tur antiqui à mul-  
tis retrò seculis: sed  
ii crebrò notantur  
qui præcesserunt  
nos, kadmonim, si-  
ve Reshonim, pri-  
ores, &c.



a Origen. in Ios. Hom. 1. Defuncta est lex, & legalia præcepta jam cessant. Iren. l. 4 c. 3. Hæc quæ in servitutem & signum data sunt illis, circumcinxit novo libertatis Testamento. Quæ autem naturalia, communia & liberalia omnium, auxit & dilatavit.

b August. d. util. Cred. c. 3. Lex Pædagogus noster erat in Christo, ille igitur Pædagogum dedit hominibus quem timerent, qui magistrum postea quem diligerent. In quibus legis præceptis & mandatis, quibus nunc Christianos uti fas non est, Sabbatum est, & circumcisio, & sacrificia, &c.

c Aug. d. spir. & li. 5. 14.

nion is novell, and unheard of, untill these latter times : and besides, the *old Law being defunct*<sup>a</sup>, and *legall commandements being ceased*, the same cannot be a rule to Christians, either of the fixed time, or for the forme and manner of Evangelicall worship. Now the fourth *Commandement* according to the literall sense thereof, is a branch of the old Law, and one of the precepts thereof, *Quibus nunc Christianos uti fas non est : which Christians may no more lawfully use under the Gospell, than circumcission, and burnt sacrifices*<sup>b</sup>.

Vnder the Gospell wee maintaine the generall equity of the fourth Commandement, and the spirituall and mysticall use thereof. *Sed quisquis illum diem nunc observat, sicut litera sonat, carnaliter sapit : sapere autem secundum carnem, mors est*<sup>c</sup>. *Whosoever in the time of the Gospell observeth this day, according to the letter, is wise according to the flesh : and to be wise according to the flesh, is death.*



T. B. Argument 20.

We must have and retain such a Sabbath day as is commanded by the fourth Commandement.

But if we abolish Saturday the old Sabbath-day, once commanded in the fourth Commandement, then wee leave no Day as commanded, or which GOD hath sanctified are hallowed.

*Answ.* Christians are not bound to observe a Sabbath day, commanded by the fourth Commandement, or by any other speciall divine Law<sup>a</sup>. The Gospell of CHRIST hath given liberty to the Church, to appoint dayes and times for Divine worship in publike assemblies, and for ministeriall duties<sup>b</sup>. And accor-

<sup>a</sup> August. *Epistol.* 119. *Observare diem Sabbati non ad literā jubemur, secūdum otium ab opere corporali.*

<sup>b</sup> Aquin. *Quodli.* 4. art. 13. *Hæc est*

differentia inter legem utramque, quia lex vetus determinabat multa, tam in præceptis ceremonialibus, pertinentibus ad cultum Dei, quam etiam in præceptis judicialibus pertinentibus ad justitiā inter homines conservandam: Sed lex nova, quæ est lex libertatis, hujusmodi determinationes non habet, sed est contenta præceptis moralibus naturalis legis, & articulis fidei, & sacramentis gratiæ. *Cætera* verò quæ pertinent ad determinationem judiciorum, vel determinationem divini cultus, libere permisit Christus, qui est novæ legislator, Prælat s Ecclesiæ, & principibus Christiani populi.



dingly the Church had made choice of the *Lord's* day, and of other Holy-dayes, against which no just exception can be taken.



*T. B. Argument 21.*

*Wee* must not bee partiall in the *Law*,  
*Mal.2.* nor mangle *G O D's Law*: but  
 have respect to all *G O D's* Comman-  
 dements, as *David* had.

*But* if we reject the old Sabbath, we are  
 guilty of mangling *God's Law*.

*Answ.* They mangle the *Law*, who reject  
 or disanull any part or member thereof, which  
 is in force, and which ought to bee observed.  
*But* the *Law* of the old Sabbath, is not a Di-  
 vine *Law* of that quality.



*T. B. Argu-*



T. B. *Argument* 22.

*It is maintained by many Divines, that one day of every weeke ought to be sanctified, by vertue of the fourth Commandement.*

*Now Saturday is God's ancient, and sanctified Day : and this Day is expressly commanded in the Decalogue.*

*Therefore Saturday, God's ancient, sanctified, and hallowed seventh Day, must be our weekly Sabbath.*

*T. B. Pag. 520. What Pulpit is there, in the Kingdome of England, which doth not on all occasions seale unto this truth, by proclaiming and publishing it unto the people ?*

*Answ. It is consonant to the equity of the fourth Commandement, that one day in seven shall*

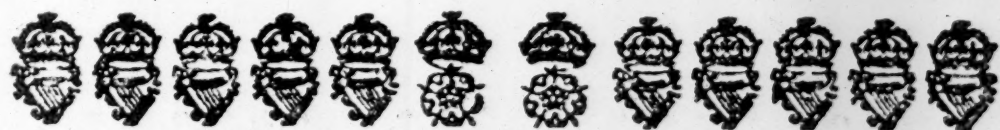


shall be an Holy-day, wherein Christian people ought to rest, and give themselves to religious exercises : *And* the Church of Christ accordingly, both in ancient and moderne times, hath made choise of the *Lord's* day, being the day of our *Saviours* Resurrection, to be a weekly day of rest, from servile labour : and a solemne time for Divine worship: neither doth the Church hold it reasonable to alter this day <sup>a</sup>.

<sup>a</sup> Covarruvias, to.  
2. var. Resolut. l. 4.  
c. 19. n. 7. Non temere opinabimur hanc diei Dominicæ festivitatem, ab Apostolis Divina institutione edo-

ctis, constitutam fuisse. Eam etenim legimus traditione Ecclesiastica, semper in Ecclesia Catholica, sanctificatam fuisse, ut tandem licet ab humano instituto Apostolorum processerit, & originem duxerit (quod quibusdam placuit) nimis indecorum esset, eam ab ecclesia mutari, aut tolli.

T. B. *Argu-*

T. B. *Argument 23.*

To rest from worke on Saturday, the seventh day, is expressly commanded in the Morall Law: and we finde it by experience a notable furtherance of G O D's publike & private worship and service, &c. and of the workes of mercy, both to Man and Beast.

Now all workes, commanded in the Decalogue, and which serve to promote God's service, and to benefit men by shewing mercy, are morall and perpetual, pag. 528.

*Answ.* Resting from worke and labour upon the *Lord's*-day, and other Holy-dayes: is as beneficiall to man, and as subservient to all good offices, both of religion and of charity, as is resting, and serving of God, upon the Saturday, or upon any other day. And the motives for keeping the *Lord's*-day, are greater than the Adversary can bring any, for observing the Saturday.





## T. B. Argument 24.

The observation of the seventh day Sabbath is expressly commanded in the Decalogue : and it is such a dutie, as being made knowne to a meere naturall man, he cannot in reason oppose it, but allow & subscribe unto it: partly because God himselfe is the Author of it: and because of the ends and uses of it, namely resting from toilesome labour, and refreshing of body and minde, which are things very reasonable and good.

Page 534. I see not but it might be proved, that the seventh day Sabbath is a Law of Nature. For as the *Gentiles*, some of them, found out the true G O D : so likewise some of them found out the seventh day Sabbath.

*Ans. I.* It is acknowledged by all men, that the seventh-day Sabbath was expressly com-

commanded the *Jewes* in the old Law : but that precept was temporary and positive , and therefore it obligeth not *Christians* , unlesse it be made manifest, that it was renewed or confirmed by some Evangelicall precepts.

*Secondly* , If the ends and uses of the legall Sabbath shall bee made knowne to a naturall man , they cannot perswade him to the observation of the seventh day of the weeke, rather then of the first. *For* to rest from toilesome labour, and to refresh the body and minde, upon Sunday, or upon Saturday, is equally beneficiall , and consonant to the rule of naturall reason. *And* G O D ' s institution of the Sabbath day, under the Law, is of no greater force to perswade men, that it is necessary to observe the seventh day , then His ordination is to move them, to observe other positive and temporary Lawes , which were imposed upon the *Jewes* in the old Testament.

*Thirdly* , whereas T. B. and before him, some Sunday Sabbatizers affirme that the law of the Sabbath of the 4<sup>th</sup> Commandement is of the law of Nature \*, because some Heathen people found it out : *By* the same reason they may conclude, that the oblation of burnt sacrifices, is of the law of Nature. *For* many of the *Gentiles* used such sacrifices. *But* very few among the *Gentiles* observed the seventh day Sabbath : *The Chaldeans* had it in derision, Lam. 1. 7. *And* Saint Augustine <sup>a</sup> saith of Seneca , That among all the Ceremonies of the *Jewes* , he

\* R. B. against B. of the Sabb. ca. 16. It standeth firme, that the fourth Commandement in every part thereof, as it standeth in the Decalogue, is Morall, and of the law of Nature, pag. 88. a Aug. de Civit. Dei, lib. 6. cap. 11. Hic inter alius civilis Theologiae superstitiones, reprehendit Sacramenta Iudeorum, & maxime Sabbata: inutiliter id facere affirmans, quod per illos singulos interpositos dies, septimanam ferè ætatis partem perdant vacando, & multa in tempore non agendo lædantur.



most of all reprehended their observation of the Sabbath: Because by observing it, they spent the seventh part of their life in idleness, and doing nothing.

b Plutarch. in vita  
Theset. Macrobi. Sa-  
turn. lib. 1. cap. 16.

c Theod. in 20. ca.  
Ezech.

d Dio. Cass. hist.  
Rom. lib. 37.

e Abulens. in Exo.  
31. qu. 10. Voca-  
bant Iudæos septi-  
mos viros à septi-  
mo die quem ob-  
servabant. A Sab-  
bati observatione,  
eos denominabant,  
quasi à connotato  
proprio. Ovid. Ter-  
ra Palestina septi-  
ma culta viro. Io-  
seph. c. Appion. l. 2.  
Clem. Alex. Strom.  
lib. 5. Negant ur-  
bem ullam Græco-  
rum, vel Barbaro-  
rum ex Iudaico ri-  
tu, à diei septimi  
cessatione ab opere  
suo, in suos mores  
suscepisse.

f Aquin. 1. 2. q. 94.  
art. 4. & ib. Caje-  
ran. Conradus, Me-  
dina, &c. Scotus in  
3. dist. 37. & in  
cum. Petigian. ib.

art. 1. Scotus. Tertium præceptum quod est de Sabbato, est affirmativum, quan-  
tum ad aliquem cultum, exhibendum Deo debito tempore: At quantum ad deter-  
minationem hujus, vel illius temporis, non est de lege naturæ, strictè loquendo. Si-  
militer nec quantum ad partem negativam, quæ includitur. Quia scilicet prohibetur  
actus servilis pro tempore determinato, prohibens à cultu tunc exhibendo Deo.  
Ille autem actus non prohibetur nisi quia impediens vel retrahens ab isto cultu  
qui præcipitur.

The Grecians and the Romans<sup>b</sup>, observed  
for resting dayes: the one the eighth day;  
and the other, the ninth. Theodoret<sup>c</sup> saith,  
That no other Nation, but onely the Iewes, obser-  
ved the Sabbath day: And Dio Cassius<sup>d</sup> placeth  
the weekly Sabbath among the speciall ob-  
servances of that Nation. The Latine Poets al-  
so nick-named the Iewes, and called them, Sep-  
timos viros, Seventh-day men<sup>e</sup>, because of their  
observing the seventh-day Sabbath.

But if any Heathen people did observe the  
Iewish Sabbath, this will not prove, that the  
Law of the Sabbath is of the Law of Nature.  
For some Heathens were circumcised, and of-  
fered burnt-sacrifices and oblations, &c. But  
they did not this by the light of naturall rea-  
son, but by imitation of God's people.

Lastly, if the law of the seventh day Sab-  
bath, is of the law of Nature: Then it is either  
a principle, or a necessary conclusion of natu-  
rall reason<sup>f</sup>; or so agreeable to the former,  
that upon the notice of it, every reasonable

man will presently assent unto it, especially if he be judicious: but it is neither any principle, or necessary conclusion of naturall reason, nor consonant to either of these, in such a cleere manner, as that a judicious naturall man shall be forced upon understanding the tearmes, to yeeld assent unto it. And therefore the Law of the seventh-day Sabbath, is not of the Law of Nature.



*An Argument of T. B. propounded at the time of his censure.*

God delivered ten Commandements in Mount Sinai. They in all ages maintained this number. The rubrick of the service Booke, nameth ten Commandements, saying: *Then shall the Priest rehearse distinctly all the Commandements.* The people after the fourth Commandement, say, *Lord have mercy on us and incline our hearts to keepe this Law.* But this law commandeth the observation of the seventh-day Sabbath.

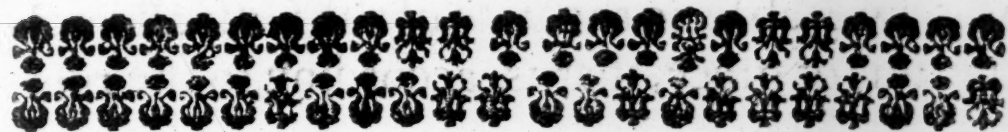
Byfeeld p 133. If you yeeld not the speciality



ciality (of the fourth Commandement) morall, you turne out one commandement of the ten, from being morall, for all your generality. For to say, that this is the morality of the Commandement, and no more, that sometime should be sequestred to Divine worship, maketh this Commandement no more morall, than the building of the *Temple or Tabernacle* is morall. *Id. pag. 144.*

*Ans. 1.* Tenne Commandements were delivered in Mount *Sinai*, and of these tenne, the fourth *Commandement* is one. The *Israelites* also were commanded to keepe holy the seventh-day Sabbath. But it hath beene formerly proved, that this fourth *Commandement* was not simply and perpetually morall. Neverthelessse, the same is read and expounded in the Christian Church, as other positive Precepts of the old Law: not to signifie the perpetuall obligation thereof, in respect of the particular day commanded therein: but to signifie the manifold graces of God, typed, and represented by this Law: and to perswade Christian people to observe the equity thereof, and to provoke them to the obedience of such spirituall and Evangelicall duties, as were prefigured by this Commandement.

T. B.



T. B. Lord have mercy upon us, and incline our hearts to keepe this Law, &c.

*Ans. 1.* We beseech God Almighty to incline our hearts to keepe and observe this Law, according to the equity thereof: which is, that upon the Lord's-day, and upon all Festivall dayes, and times, in which we assemble to serve and worship God, and Christ, and to heare his holy Word, and receive his Sacraments, &c. We may receive the assistance of Divine Grace, and bee inabled from above, both devoutly, reverently, and holily, to honour the Lord our God, and to edifie our selves in faith and true obedience.

2 We beseech God to give us grace, to observe the spirituall Sabbath, prefigured by the legall Sabbath, by abstaining from the servile lusts and workes of sinne<sup>a</sup>: throughout the whole course of our life, and especially upon those sacred dayes and times, which by the Christian Church, are devoted to the honour and service of God and Christ.

Our prayer then to God, prescribed in the Liturgie, is not to beseech him to incline our hearts to keepe this Law, according to the speciall forme and circumstance of time, commanded

<sup>a</sup> Greg. Nyssen. d. Ref. orat. 1. Δια τῆς σαββατισμικῆς τῆς ἐν τῷ κυρίῳ ἀπαρχῆς διδασκαλίας.  
Prosper. Sent. 114. ex August. Male celebrat Sabbatum qui ab operibus bonis vacat. Otium autem ab iniquitate debet esse perpetuum, quia bona conscientia non inquietum sed tranquilum facit. Hugo. Viêt. Allegor. in Exod. 1.3.c.7. Sabbatum Dei illud, quo exterius ab opere cessasse dicitur. Sacramentum est illius interioris Sabbati, ubi mens sancta per bonam conscientiam a servitute peccati quiescens, in gaudio Spiritus sancti jucundatur.



manded in the old Law: but in such a manner as is agreeable to the state of the Gospell, and the time of grace, that is, according to the rule of Christian liberty, and according to the equity and mystery of the fourth Commandement. Now Christian liberty hath freed *God's* people, under the Gospell, from the observation of dayes, and moneths, and times, and yeeres<sup>b</sup>, upon legall and ceremoniall principles, *Gal. 4. 10. Col. 2. 16.*

<sup>b</sup> August. *c. Adimant. Manic. c. 16.*

Sabbati quietem non observamus in tempore: sed signum temporale intelligimus, & ad æternam quietem, quæ illo signo significatur, aciem mentis intendimus. Origen. *in Gen. Hom. 10.* Iudæorum est dies certos & raros, observare solennes: & ideo ad eos dicit Dominus, quia Neomenias vestras & Sabbata non sustineo. Odit ergo eos Deus, qui unum diem, putant festum diem esse Domini. Hieron. *in Galat.* Omnes dies æquales, &c.



Ἀνασκευή: *That is, Arguments of Confutation,*  
*proving that T. B. his Sabbatarian Do-*  
*ctrine, is erroneous.*

*Argument 1.* Every *Commandement* of the  
 Old Testament legally ceremoniall, is disan-  
 nulled and expired in respect of outward ob-  
 servation, under the Gospell.

The *Commandement* of the seventh-day  
*Sabbath*, is legally ceremoniall.

Therefore the *Commandement* of the seventh-  
 day *Sabbath*, is disannulled and expired in re-  
 spect of outward observation, under the Go-  
 spell. And consequently, Christian people  
 are not, obliged, by the Law of the fourth  
*Commandement*, to the weekly observation  
 thereof.

The Major Proposition is confirmed by all  
 these Arguments following.

1 The cessation and expiration of the  
 whole ceremoniall Law, in respect of out-  
 ward observation is foretold, in the Prophets,  
 and in the Psalmes.

Y

2 Our



*The fourth Commandement is legall.*

2 Our Saviour in the Gospell preached and foretold the same.

3 The holy Apostles and their colleagues in the Acts, and in the Epistles to the *Galathians, Colossians, Hebrewes, &c.* deliver this Doctrine.

4 The true Catholike Church of Christ, ever since the holy Apostles dayes, maintaineth this doctrine, to be a Divine verity, and the contrary to be heresie.

The Minor Proposition is thus proved.

Many proprieties and formall characters of legall ceremonies, are belonging to the seventh-day *Sabbath* of the fourth Commandement, which argue the same to be legally ceremoniall. And this being proved, it is an undoubted verity, that the seventh-day *Sabbath* of the fourth Commandement is legally ceremoniall, and the observation thereof obligeth not Christians.

The



The first Character of legall ceremonies, is, that they were externall actions, signes, or types, representing and prefiguring things to bee fulfilled, or to come to passe under the Gospel, Heb. 10. 1. 1 Cor. 10. 6. Col. 2. 17.

Now resting from servile labour, upon the old Sabbath day, was a figure and represent of spirituall ceasing and abstaining from the servile workes of sin, by Christian people under the Law of grace <sup>a</sup>, and the same prefigured the spirituall rest, which the righteous should have in Christ <sup>b</sup>: and the eternall rest of heaven, where people shall dwell in a sure dwelling, and safe resting-place, never to bee disquieted with labour, feare, miserie, or care <sup>c</sup>, Heb. 4. from ver. 3. to the end of the 11. verse.



T. B. His Objection.

S. Paul, Col. 2. 17. By Sabbaths, which he saith were figures of good things to come, understandeth not the weekly Sabbaths, but the annuall: for the word

Y 2

Sabbaths

<sup>a</sup> Tert. c. jud. c. 4. Origen. in Num. Hom. 23. Aug. in Ioan. 17. 3.

<sup>b</sup> Epiph. Her. 66. n. 85. Isidor. Hist. Orig. lib. 6. ca. 18. Damian. l. 2. ep. 26.

<sup>c</sup> Aug. c. Adamant. c. 16. Cyril. Alex. in Ioan. 1. 4. c. 51. Hieron. in Esa. 56.

& 58. Amb. in 13. ca. Luc. Greg. Niss. d. Resur. orat. 1. Chrys. in Mat. hom. 40. Iunil. Affric. d. part. div. legis. l. 2.

c. 6. Anastas. Sinait. Anagog. contempl. in Hexam. l. 7. Hugo Vict. Allegor. in Exod. l. 3. c. 7.

G. W. of the Sabb. pag. 31. The seventh day kept among the Jewes, was ce emon- niall; and did shad- ow out unto us our eternall rest, as ap- peareth, Heb. 4. 10.

Id. pag. 33.



*Sabbaths* is indefinite, and not generall : and all the other things mentioned in the Text , were not written in the decalogue , and therefore of different kinde, from the seventh-day Sabbath. The rest were signes and shadowes of good things to come : but the seventh-day Sabbath was a signe of a thing past, to wit, the Creation of the world.

N. B. upon Col. 2. 16. p. 75. Object. Is the Sabbath-day that was morall abrogated ? Sol. No, the Apostle speaketh here of the ceremoniall Law , not of the morall : and of ceremoniall *Sabbaths*, not of the morall Sabbath : the word is in the plurall number.

E. E. p. 91. The Apostle meaneth not the Sabbath of the Lord, but the first and last day of the great Feasts, the Passover, Pentecost, &c.

I. D. p. 132. R. B. p. 130. D. D. p. 60. R. C. p. 118.

Ans.

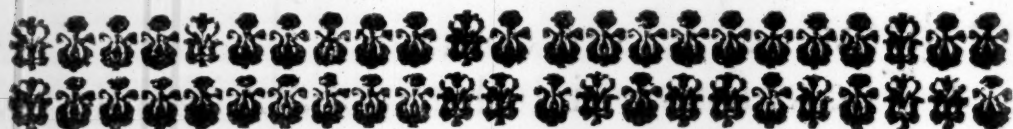
*Answ.* All ancient and moderne expositors of holy Scripture, who are men of note and authority, in the Church, expound *Saint Pauls* Text, Col. 2. 17. of weekly *Sabbaths*, as well as of annuall: and when *Faustus* the Manichee, contended against the Catholike Church, about the legall *Sabbath*: *S. Augustine* objected this Text of *S. Paul* against him, saying, *Tu Apostolo responde si potes, qui vacationem istius Diei, umbram futuri esse testatur.* Answer thou the Apostle, if thou beest able, who witnesseth that resting upon the *Sabbath day*, was a figure of that which was to come.

2 The reasons which the Sabbatarians use, to shew that *Saint Pauls* Text is not to be understood of the *Sabbath* of the fourth Commandment, are of no worth.

The word *Sabbath* (say they) is plurall and indefinite in that Text. Therefore it comprehendeth not the *Sabbath* of the fourth Commandment. But this cavill is ridiculous. For first of all, in the very Decalogue it selfe, where the Law of the weekly *Sabbath* is rehearsed, the Greeke translation reades, *μνησθῆτι τὴν ἡμέραν τῶν σαββάτων.* Remember the day of the *Sabbaths*, Exodus 20. 8. And in *Deuteronomie* 5. 12. *φυλάξαι τὴν ἡμέραν τῶν σαββάτων ἁγιάζειν αὐτήν.* Observe the day of the *Sabbaths* to hallow it. In like manner, the word *Sabbaths* is used in the plurall number, in many other passages, both of the Old and New Testament, in which it is certaine, that it comprehendeth the *Sabbath* of  
Y 3 the



the fourth Commandement. *Levit.* 19. 3. *Lam.* 1. 7. *Esay* 1. 13, & 56. 4, 6. *Ezech.* 20. 12. *Mat.* 12. 5, 11. *Marke* 1. 21. & 2. 23. & 3. 2, 4. *Luke* 4. 31. & 6. 9. & 13. 10. *Acts* 13. 14. & 16. 13. & 17. 2. Lastly, in the Text of *Leviticus*, which the Sabbatarians alleage, for their novell exposition of S. Paul, *Col.* 2. 16. the plural word *Sabbaths*, comprehendeth the seventh-day Sabbath of the fourth Commandement, *Lev.* 23. 3. with *verse* 38.



*Another of their Cavils is :* The Sabbaths of which Saint Paul speaketh, were shadowes of things to come : but the Sabbath of the fourth Commandement, was a signe of a thing past, namely, of the Creation of the world.

This is a miserable *subterfuge* : for the annuall *Sabbaths*, namely the Pasleover, and the Pentecost, &c. were observed in memory of things past, to wit, deliverance out of Ægyptian bondage, and the giving of the Law in Mount *Sinai* : and they were also shadowes and figures of things to come : namely, the redemption of mankind by CHRIST :  
The

The sending downe the *Holy Ghost* in fiery and cloven tongues, at the Feast of Pentecost, by meanes whereof the Holy Apostles were enabled to teach the Evangelicall Law of *Christ*.



Another propriety and formall Character of legall and ceremoniall observances, is : They were proper to the *Iewes* and *Israelites*, and did belong to the partition wall, of which *S. Paul* speaketh, *Ephes. 2. 14.*

This Character belongeth to the Sabbath of the fourth Commandement ; for the Law of this Sabbath was given to the *Iewes* and *Israelites* onely, and not to any other Nation of the world, unlesse they became Profelytes : And the observation of this weekly day, in recognition of the benefit of creation, was a principall distinctive signe, differencing the *Iewes* from all other people : as I have formerly shewed in my solution of *T. B.* his 24<sup>th</sup>. Objection, pag. 156.

*Theodore* upon *Ezech. 20. 12.* saith as followeth<sup>a</sup> : The Law of Nature taught all people,

enim alia gens hoc otium observabat : Neque Circumcisio, ita ipsos ab aliis distinguebatur, ut Sabbatum. Quippe circumcisionem *Idumaei* quoque habebant, qui ab *Esau* genus ducebant : Et *Ismaelites* similiter : *Aegyptii* item à *Iudeis* hanc edocti observare studebant : quod per Prophetam *Hieremiam* Deus declaravit, cum dixit : Et visitabo super omnes Circumcisos praeputium ipsorum, super *Aegyptum*, & super *Edom*, &c. Sabbati vero observationem, sola *Iudaeorum* natio custodiebat : Idcirco dixit Deus, quia Sabbata mea dedi eis ut sint in signum, inter me, & inter ipsos, &c.

<sup>a</sup> *Theodore*. Illud, Non mox chaberis, non furtum facies, & alia cum his conjuncta alios quoque homines naturæ lex edocuit : At Sabbati observandi non natura magistra, sed latior legis. Ita alius igitur, cum aliis communionē juncti, in observatione Sabbati propriam quandam videbantur obtinere Rempublicam : Nulla

that



a Ambros. Epist. 77  
pag. 1122. Aegyptii  
impium judicant  
sacerdotem qui ne-  
quaquam habeat  
circumcisionis in-  
signe. Reperimus  
in historia veterū  
non solum Aegip-  
tios, sed etiam A-  
ethiopum & Ara-  
bum & Phœnicū  
aliquos circumci-  
sione usos. Hiero-  
nim. in Galath. c. 5.

that Murther, Adultery, Perjury, Theft, &c. were unlawfull: But the observation of the Sabbath day did not come from Natures teaching, but from the positive Law of G O D. In many other observances the Iewes were conjoyned, and had fellowship with other people of the world: But in keeping the Sabbath day, they had a Republike proper to themselves. For no other Nation besides themselves observed this day of rest. Neither did Circumcision so much distinguish them from other people, as the Sabbath: Because the Ismaelites, Edomites, Egyptians, &c. being instructed by the Israelites, were circumcised; But the Iewish Nation alone observed the Sabbath. And for this cause the L O R D saith by Ezekiel: I gave them my Sabbaths to be a signe betweene mee and them, that they might know, that I am the Lord, to sanctifie them, Ezek. 20. 12.



A third Character of legall observances: They were imposed upon the Iewes and Israelites, as an heavie burden, to signifie unto them the heavie and insupportable burden of the old Law, Acts 10. 14. Gal. 4. 24.

The Law of the Sabbath, was an heavie burden<sup>b</sup>. For the Iewes were prohibited on

b. Philo vita Mo-  
sis, lib. 2. Ioseph.  
Antiq. lib. 14 cap.  
17. Origen. cōt' ap'xōv, lib. 4. pa. 470. Aben-Ezra. ap. Abulens. Exod. 35. quest. 1.  
Hieron. proem. Epist. ad Galat. & in Esa. 58. & in Amos 5. Anastas. Sinait. Anagog.  
contempl. in Hexam. lib. 7.

that

that Day, To kindle any fire, throughout all their habitations, Exod. 35. 3. And whosoever did any worke upon that day, must dye, Exod. 35. 2. The Israelites on that day might not travell, or take any journey: nor carry any burthens, Ier. 17. 21. Neh. 13. 15. nor bury or enbalme their dead, Luke 23. 56. And a silly man which gathered sticks upon that day, was apprehended and put in ward, and at length stoned to death by the Lord's owne appointment, Num. 15. 36.



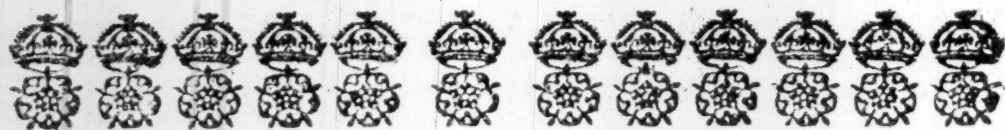
The fourth Character of legall observances, they were commanded to be observed by the Iewes, in memory and recognition of some speciall benefit conferred upon them.

The legall Sabbath was commanded to be observed, by the Iewes and Israelites, to put them in minde of their mighty deliverance out of Ægyptian servitude: and to incite them to thankfulness and obedience to God, for their rest and liberty in the Land of Canaan, Deut. 5. 15. Remember that thou wast a servant in the land of Ægypt, and that the Lord thy God brought thee out thence, by a mighty hand and stretched out arme: Therefore the Lord thy God commanded thee to observe the Sabbath day.

Conclusion. It cannot therefore bee denied, but that the Sabbath of the fourth Commandement having so many Characters, and for-



mall properties of legall Ceremonies is positive and legall: and the same being such, the observation thereof is superstitious, and obligeth not *Christians* under the Gospel.



*The second Argument against T. B. his Position.*

No Precepts of the old Law, meerely positive, are in force, or of necessary observation, under the Gospel, unlesse the same be ratified and confirmed by the Gospel.

The fourth Commandement of the Decalogue, in respect of the particular day of the weeke, therein specified, is a precept of the old Law, meerely positive: *And* it was not ratified or confirmed by the Gospel.

*Therefore*, this Commandement of the Decalogue, in respect of the particular day therein specified, is not in force under the Gospel.

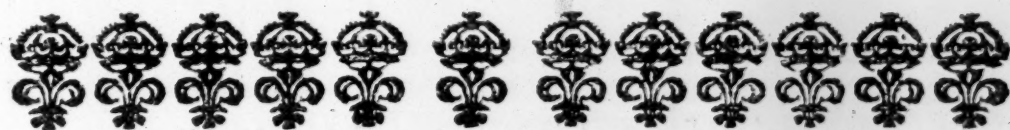
The minor proposition of this argument is formerly proved, pag. 34. &c.

*And* the major proposition likewise, pag. 33. and 37.

*It* is likewise proved from the Apostles doctrine, concerning the expiration of the old Law: and it was decreed in the Apostolicall Synod at Hierusalem, Act. 15. 28. *It seemed good*

to the Holy Ghost, and to us, to lay no more burthen upon you, than these necessary things, that is, that ye abstaine from things offered to Idols, and from bloud, and from that which is strangled, and from fornication.

Lastly, the same is evident by examples: for no instance can bee brought of any positive precepts of the old Law, which are in force under the Gospell, but only such as were ratified by CHRIST or his Apostles: Or which were appointed by the Christian Church, after the Apostles, and used as things adiaphorous.



*The third Argument against T. B. his Position.*

All, and every precept, of necessary observation under the Gospell, is either a precept of the law of Nature, Or a precept Evangelicall, Or a precept of the Church, composed according to such rules and Canons, as the Holy Ghost hath delivered concerning the making of Ecclesiasticall Lawes.

The Law of the fourth Commandement concerning the seventh day Sabbath, is neither a precept of the law of Nature; nor a precept Evangelicall, enacted or confirmed by Christ, or by his Apostles. Nor yet an Ecclesiasti-



call precept, imposed by the lawfull Pastors and Rulers of the *Christian Church*.

Therefore, the law of the fourth Commandement concerning the seventh-day Sabbath, is not of necessary observation under the Gospel.

<sup>a</sup> Jacob. Granado. In Tho. Aquin. 1. 2. Contr. 7. d. leg. tr. 2. disp. 4. Dicendum est legem naturalem consistere in illo distamine rationis sive intellectus, quod dicitur aliquid ita esse bonum, ut sit dissentaneum naturæ intellectuali, illud non amplecti: Et aliud ita esse malum, ut sit dissentaneum eadem, illud non respicere.

<sup>b</sup> Scot. in 3. d. 37. Strictè loquendo nihil aliud est de lege naturæ nisi principium, vel conclusio demonstrata. Sic tamen extendendo, quandoque dicitur illud esse de lege naturæ, quod est verum practicum consonum principiis, & conclusionibus legis naturæ in tantum, quod statim notum est omnibus, illud convenire tali legi.

First, It is no precept of the Law of Nature <sup>a</sup>, for then it must either be a Principle of that Law, naturally imprinted in the conscience of all mankind: or a necessary conclusion of some such Principle: or so agreeable to one of these, that a naturall man understanding the termes by which it is expressed, shall be forthwith convinced, that it is to bee embraced <sup>b</sup>.

But it is none of all these, for it is inconsequent to conclude in this manner. The true and living God ought to be solemnely and publickly worshipped in due and convenient time: Therefore He must be worshipped upon the seventh day.

Secondly, It is no Evangelicall precept: for it is not imposed in the new Testament, either expressly or implicitly.

Thirdly, It is not a Precept of the Christian Church, for in place thereof the Bishops and Fathers of the Church, have appointed the Lord's-day, and other Festivall or Holy-dayes, for the publike and solemne worship of God, and CHRIST, and for the exercise of ministeriall and Ecclesiasticall offices.



The fourth Argument against T. B. his  
Position.

All Divine Lawes, the observation whereof is necessary to eternall salvation, in the time of the Gospel, are written and imprinted by the Spirit of God, in the hearts of faithfull people <sup>a</sup>.

The Law of the seventh day Sabbath, is no Divine Law, written and imprinted by the Spirit of God in the hearts of faithfull people.

Therefore, the Law of the seventh day Sabbath, is no divine law, the observation whereof is necessary to eternall salvation, in the time of the Gospel.

The major Proposition is confirmed by the Prophet *Jeremy*, Chap. 31. 33. and by *S. Paul*, *Heb.* 8. 10. and *Heb.* 10. 16. 2 *Cor.* 3. 2, 3.

The Minor Proposition is proved by these reasons:

First, The holy Bishops, Martyrs, and Pastors of the Primitive Church, were faithfull people, and eminent for sanctity of life, and all kinde of vertue.

Secondly, The Spirit of grace was poured into their hearts in great abundance: And that which the Prophet *Isaiah* foretold, was fulfilled in them, *Acts* 2. 17.

L 3

Thirdly,

<sup>a</sup> August. de Spir.  
& lit. c. 20. & 21.  
Euseb. Demonstr.  
Evangel. lib. 1. cap. 8.  
Ambros. Epist. 7.  
pag. 941.



*Thirdly, These eminent Saints of God, being many of them Guides, and spirituall Governours in the Church of Christ, and sundry of them holy Martyrs, neither observed the Sabbath of the fourth Commandement, as a religious duty necessary to eternall salvation: Neither did they impose the necessary observation thereof, according to the Law of the fourth Commandement, upon the Christian Church, wherein they were Rulers: But on the contrary, they instructed the flock of Christ, that the law of the old Sabbath was disannulled under the Gospell: And both by their doctrine and example, they maintained the religious observation of the Lord's-day, and of such Festivals and Holy-dayes, as the precept of the Church in their times appointed. Some of them, because of the Jewes and Profelytes, made the Saturday an Holy-day for divine service: But as soone as they had fully instructed Christian people, concerning the quality of the day, they abolished the observation of it.*

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*The fifth Argument against T. B. his Position of the old Sabbath.*

*Morall Lawes and Commandements obliging all Nations of the world to obedience, must be of such qualitie, in respect of the dutie commanded, or the matter prohibited: As that there is a Morall possibility, for all Nations, upon whom they are imposed, to observe them.*

*But there is not a Morall possibility, in the Law of the old Sabbath, for all Nations to observe it.*

*Therefore the Law of the old Sabbath, delivered in the fourth Commandement of the Decalogue, is not a Law and Commandement universally obliging all Nations to obedience.*

*I The first Proposition is true, both in all Lawes simply and perpetually Morall: And in all just positive Lawes.*

*All Lawes of the first kinde, are connaturall to all man-kinde: and they are of such qualitie, that all and every Nation of the World, one as well as another, may observe them, if they will use their best endeavour. As may appeare by setting downe an Induction of all such Lawes, whether*



whether they be principles, or immediate, or remoter conclusions of the Law of Nature.

Lawes of the second kinde, namely such as are positive, must be just, and they must be reasonable : and if they bee such, then there is a morall possibility in them to bee observed : and they are so attempered and proportioned to the quality and the state of Subjects in generall, as that they agree with their nature and kinde, with the Region and Countrey where they live, and they have all other conditions and circumstances, arguing their observation to be possible.

Now if they bee simply impossible to bee kept : or if their observation bee so difficult, as that one man of an hundred, is not able to obey them : all such Commandements and Lawes are unjust and ungodly. For King *Pharaoh* is condemned by God and Man, because he made such a Law, *Exod. 5. 6, 7.*

2 The second proposition, namely, there is not a morall possibility, for all Nations to observe the Law of the old *Sabbath*, is confirmed in this manner,

The *Sabbaticall Law* of the fourth Commandement is thus set downe, *Exod. 20. 8. Remember the Sabbath day, to keepe it holy. 9. Six dayes shalt thou labour and doe all thy worke. 10. But the seventh Day is the Sabbath of the Lord thy God : in it thou shalt not doe any worke, &c. 11. For in six dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the*

the seventh day : wherefore the Lord blessed the Sabbath-day, and hallowed it.

Exod. 16. 23. This is that which the Lord hath said : To morrow is the rest of the holy Sabbath unto the Lord : bake that which ye will bake, to day, &c. that which remaineth over lay up for you, to be kept untill the morning. 24. And they laid it up untill the morning, &c. 25. And Moses said, eat that to day, for to day is the Sabbath unto the Lord : to day ye shall not finde it in the field. 26. Six dayes ye shall gather it, but on the seventh-day, which is the Sabbath, in it there shall be none. 27. There went out some of the people on the seventh day for to gather, and they found none. 29. The Lord hath given you the Sabbath; therefore he giveth you on the sixth day, the bread of two dayes, &c.

Observat. 1. The fourth Commandement made one day of seven a weekly Sabbath.

2 This day had a morning, or Sun-rising, and an evening, or Sunne-setting throughout the whole yeare.

3 It was that day of the week on which the LORD Himselfe rested, and in which no Man descended, as it did the other fix dayes.

The Sabbath then of the fourth Commandement is a day of every weeke, distinguished from the rest of the dayes, by the rising and setting, and by the motion of the Sunne, in the Hemisphere, on that Region and Climate, in which there is a day, and by the departure of the Sunne when it is night.

A a

Applica-



*Application of the former Declaration to the question.*

In some habitable Regions, and under some Climates, the yeere is not distinguished by weekes, containing each of them seven dayes: neither are there severall naturall dayes, of twenty foure houres, consisting of morning and evening, by meanes of the rising and setting of the Sun: as these instances and examples following doe declare.

*Continuance of the Sunne above the Horizon.*

*Latitudes of places.*

1 Grad. 70. 6. In the Southerne part of Groineland, Finmarke, Lapland: and in the North of Russia and Tartaria, one day lasteth from the 10. of May unto July 14. 65. of our dayes.

2 Grad. 75. 6. In the North of Groineland, the Isle of Chery, Nova Zembla, Lancasters, and Horse-sounds: the day continueth from April the 21. untill August the 2<sup>d</sup>. of our dayes 102.

3 Grad. 80. 6. In the North of Baffins-Bay, and Greenland, the day continueth from April the 6<sup>th</sup>. untill August 17. of our dayes 133.

4 Grad.

4 *Grad. 85.6.* In Regions and places undiscovered, the day continueth from *March 23.* untill *August 31.* of our dayes 161.

5 *Grad. 90.6.* Vnder this degree, the day continueth from *March* the 10<sup>th</sup>, untill *September* the 13<sup>th</sup>. of our dayes 187.

Now from the Premisses, this argument ariseth.

The Law of the fourth *Commandement* enjoyneth the observation of such a Sabbath-day, as is distinguished from the other dayes of the weeke, by morning and evening, by the rising and setting of the Sun, and by the presence and absence thereof, within the space of every 24.houres.

But in many Regions of the World, and under sundry Climates, there are no ordinary weekes containing seven particular dayes, distinguished each from other by morning and evening, and by the rising and setting, and by the presence and departure of the Sun.

Therefore the Sabbath-day of the fourth *Commandement* cannot bee observed in many Regions of the universall world, by such Nations as live under a Climate where there are no such weekes and dayes, as the Law of the fourth *Commandement* enjoyneth to be observed. For the subject of that *Commandement* is a naturall day of 24. houres: and where that subject is wanting, how is it possible for any Law that wanteth his proper Subject to bee in force?

A 2 2

Now



Now if any shall conceive, that although in the Regions, and Climates aforesaid, there bee no such particular day, as is expressed in the fourth *Commandement*; Yet there is a sufficient and equivalent space of time, which may bee measured by houres: my answer is, That the Law of the Decalogue requireth the keeping holy of such a seventh day, as is distinguished from the day before, and the day after, by a new returne, arising, presence, and going downe of the Sun: but time and houres in generall, doe not yeeld or constitute such a day.

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**THE**



THE  
SECOND PART  
OF THIS TREATISE,  
concerning the SUNDAY,  
or LORD'S-DAY.

T. B. *His Positions concerning the Sunday, or Lord's-day.*

*Thes. 1.* The religious observation of this day, is not commanded Christians by the fourth Precept of the Decalogue, *Exod. 20.8. Remember the Sabbath day to keepe it holy.*

*Thes. 2.* The weekly keeping holy the Sunday, or Lord's-day, is not Comanded in the New Testament by any written Law of Christ Himselfe, or of His holy Apostles.



*Thes. 3.* It cannot be proved by any evidence of Scripture, that the holy Apostles themselves in all Churches planted by them, did constantly and perpetually keepe holy this day : but it is impossible to demonstrate, that either themselves or their immediate successors, or colleagues, observed it, or commanded it to be observed in any Church, according to the rule of the fourth *Commandement*.

*Thes. 4.* It is superstition, and voluntary religion, ἐθελοθρησκεία : (according to the definition of superstition, delivered by the Puritans) to impose the necessary and perpetuall observation of the Sunday, upon the Christian Church.

*Answ. to the first Position.*

*Thes. 1.* The keeping holy the Sunday of every weeke, is not commanded by the fourth Precept of the Decalogue, expressly, formally, or literally.

*Reasons.* The day expressly, formally, and in particular enjoined in the fourth *Commandement*, is יום השבת. ἡ ἡμέρα πῶν σαββάτων : το *Sabbatum*, that Sabbath which is properly stiled

led the weekly *Sabbath day*, in the *Law*, and in the *Prophets*, and in the *New Testament*.

2 The day commanded in that *Law* is, יום השביעי, ἡ ἡμέρα, ἡ ἐβδομή. *Illa dies, ipsa septima dies*, that day of the weeke, that very day, in *actu signato*, & in *actu exercito*, which *G o d* passed his *Law* upon, and upon which, both he himsele rested, after six dayes action in creating the great opifice of the World, *Gen. 2. 1, 2. Exod. 20. 11.* And that very day of the weeke, on which the *Israelites* rested from servile workes, after six dayes previous labour, *Exodus 20. 9.* That seventh day, which *God* blessed, and sanctified it ויקדשנו, *Gen. 2. 3.* *Exo. 20. 11.* ἡγιασεν αὐτὴν *Sanctificavit illam.*

It was that day of the weeke, in w<sup>ch</sup> no *Manna* fell in the desert<sup>d</sup>, nor could bee found, when some of the people went out to gather, *Exod. 16. 27.* It was the day of the weeke, on which the *Israelites* might neither *bake nor seeth*, *Exod. 16. 23.* Nor *kindle any fire*, throughout their habitations, *Exod. 35.* Nor *carry any burdens, nor bring them in by the gates of Hierusalem*, *Jeremy 17. 21.* the only day on which to gather any sticks, or doe any servile worke was capitall, *Exod. 31. 13. & Chap. 35. 2. Num. 15. 32, 36.*

Lastly, it was the very day of the weeke concerning which, the *Pharisees* so often be-  
quarrelled our *Saviour* in the *Gospell*: and the *Disciples* pluckt the eares of *Corne* to eate, *Matth. 12. 1.* and *Christ* taught the people in  
the

c Aug. *Epist. 119.*  
Nusquam legimus  
in *Genesis*, sanctifi-  
cationem per om-  
nes priores dies,  
sed de solo *Sabbato*  
dictum est, Et  
sanctificavit *Deus*  
diem septimum.  
d Orig. in *Exod.*  
*Hom. 7.* In no-  
stra dominica sem-  
per pluit *Manna* de  
*Cælo*: in *Sabbato*  
non pluit.



the Synagogue on that day, *Mark. 6.2. Luke 4. 16.* The Apostles likewise, *Acts 13.14. 42.44. & Chap. 17.2.*



*C. W.* of the sab. p. 31. The day or time of the rest is not perpetuall: for if you marke, God saith not, Remember the seventh day to rest upon it: but remember the day of rest. The Apostles might change the day, because they found no limited day, set downe in the Commandement.

*H. B.* The fourth Commandement saith not: Remember the seventh day to sanctifie it: but remember the Sabbath, whatsoever it be, to sanctifie it.

*R. B.* Light of faith, p. 147. The Commandement saith not, The Lord blessed the seventh day: but the Lord blessed the Sabbath day, be it the seventh or the first day of every weeke.

*Answ.* It seemeth by this doctrine, that it had beene lawfull, by the fourth Commandement, for the *Iewes* and *Israelites*, to have made any day of the weeke, their ordinary Sabbath: and these dogmatists are not afraid to make the Holy Ghost a lyer, who teacheth in most cleare and expresse termes, that *God Almighty* blessed and hallowed the *very seventh day, on which Himselfe rested*, and none of the other six dayes, to wit, In that peculiar manner, which is mentioned, *Exod. 20.11.*

*Thes. 2. T. B.* His second Position, (namely: The Lord's-day, is not made a weekly Sabbath

*Sabbath*, by any written *Law* of *Christ*, or of his *Apostles*) must be granted, untill his Puritan adversaries represent unto us some written *Law* of *Christ*, and his *Apostles*, affirming the contrary. But they can finde no such *Law* in the foure Evangelists, nor in the *Acts* of the *Apostles*, nor in the *Epistles* of the holy *Apostles*, or in the *Booke* of *Revelation*: nor in any other authentike record, *nisi in scrinio pectoris sui*.



R. B. *Light of faith*, pag. 149. The change of the day is *easily proved* to bee divine: it is called in the *Scripture*, *The Lord's day*, *Rev. 1. 10* as the holy Supper of the Eucharist is called the *Lord's Supper*, *1 Cor. 11. 20*.

(It was) first instituted by the *Lord*, and in its use referred to the *Lord*; for who could change the day of the Sabbath, but he that is *Lord* of the Sabbath, that is, *CHRIST*? *Marke 2. 28*.

The practice of our Saviour, and the *Apostles* who appeared on this day, and held their assemblies on this day, *convince* it sufficiently to be commanded by our

B b

Lord



Lord and Saviour, *Iohn 20. 19, 26. Acts 2. 1. & Chap. 20. 7. 1 Cor. 16. 2.* and reasons strong and many may be given.

*The Commandement that a seventh part of our time be consecrated to God, is morall: therefore the institution of the Lord's-day, could not be deferred one whole weeke: for the Jewes Sabbath, in respect of the determination thereof to the seventh day, was abrogated de jure, in Christs death: if it were deferred to the Apostles ordination (though then also it were divine, for they had the spirit of Christ) yet the Church must have beene left destitute of a Sabbath for a time, and onely nine precepts, to have stood in force, for that space.*

*Answ. R. B. His maine Proposition in this passage is: The change of the seventh day to the first day, is divine. But if this man will prove his conclusion, he must not discourse and dictate, but demonstrate, that the change of the old Sabbath into the Lord's-day, according to all the qualities, and circumstances thereof, to wit, strictnesse, and duration of resting from worldly labour, and necessary, and perpetuall obligation hereunto, is of divine institution.*

R. B.

R. B. Argument 1. *The name, Lord's-day, proveth divine institution, &c.*

*Answ.* The name, *Lords-day*, proveth that this day had relation to *Christ*, by reason it was the first day of his Resurrection: and if it were dedicated to the service of *Christ*, by the Apostolicall Church, this will not prove that it should be the *Sabbath* of the fourth *Commandement*; but a Christian Holy-day. And the lawfull ordination of the Church, may give the name *Lord's-day*, to an *Holy-day*: aswell as Episcopall laying on of hands, may make one which was a *Lay-man*, be called a *Priest* or *Minister* of our *Lord Iesus Christ*.

R. B. Argument 2. *None could change the day but Christ who is Lord of the Sabbath.*

*Answ.* None could doe this by power of excellency, or originall authority: but the Bishops and Pastors of the Church, being appointed rulers by Christ, might doe this by delegate and derivative power, and by vertue of their commission. For the Temple of *Hierusalem*, and the Synagogues of the *Iewes* in ancient times were principally the Lords: yet the Rulers of the Church had power to change them into other Christian Oratories; and time and place, are much of a quality.



R. B. Argument 3. *Our Saviours apparition on this day, convinceth it to be commanded, &c.*

*Ans.* If it convinceth it to be commanded, then it proves demonstratively that it is commanded: but how can this man make his illation good, viz. *Our Saviour* appeared the first day of the weeke to his Disciples: *Ergo*, he ordained the first day of the weeke, to be the Sabbath of the fourth Commandement?

For our *Saviour* appeared to his Disciples, and to others, by the space of forty dayes, *Acts* 1.3. He appeared on the working-day at the *Sea of Tyberias*, when his Disciples were a fishing, *Iohn* 21.1,2. And his most solemne apparition among all the rest, was that which happened on *Ascension Thursday*, *Luke* 24.50. *Acts* 1.9. *1 Corinth.* 15.6.

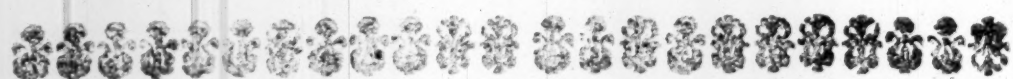
It is therefore a voluntary assertion, and impossible to bee made good, that our *Saviours* apparition upon the *Sunday*, or first day of the weeke, contained a Commandement or a divine Precept, to make that day the Sabbath of the Decalogue.

R. B. *Arg.* 4. The holy Apostles held Assemblies on this day: *Ergo*, They ordained it to bee a perpetuall Sabbath, in place of the Sabbath of the fourth Commandement.

*Answ.* We beleeeve that the holy Apostles ordained the Sunday, to be a weekly Holy-day, because the Primitive Fathers, who lived some of them in the Apostles dayes, & others of them immediately after, and who succeeded them in Apostolicall Churches, did universally maintaine the religious observation of this day. *But* it cannot be proved *out of the Scripture*, either that the Apostles constantly observed this day in all Churches: *Or* that they commanded every Christian Church to observe it: *Or* that they commanded any one Church to observe it, according to the old rule of the fourth Commandement.

*Lastly*, the Apostles, and likewise many successors of the Apostles, for many ages, at least three hundred yeares, kept holy the Saturday of every weeke in some Churches, as well as the Sunday: *But* they kept neither of these dayes by continuall resting from secular labour, according as the law of the fourth Commandement obliged the *Jewes*. *Reade before, pag. 71. &c.*





R. B. The Commandement that a seventh part of our time be consecrate to G O D, is morall. Now the legall Sabbath, in respect of the determinate day, was *De jure* abrogated in C H R I S T's death. If therefore C H R I S T had not ordained the Sunday Sabbath, there should have beene no Sabbath day in being : And consequently, one Commandement of ten, had beene lost.

*Ans.* These new Masters commonly begge the question in the grounds of their Arguments, and take that as granted, which can never be proved. For there is no commandement of G O D, simply and perpetually Morall, obliging all mankind, to consecrate an even seventh part of his time to the service of G O D. The generall divine Morall Law, requireth man to yeeld to G O D, a competent and convenient time, &c. but the quantity and measure of time, whether a fifth, a sixth, or seventh or tenth part, this comes not within the command of any Divine Law, which is simply, entirely, and perpetually morall.

But if a seventh part of time were commanded, *Let us* heare a convincing reason, taken out of the naturall Morall Law, why one seventh day should bee necessary, rather than a seventh weeke, or a seventh moneth? And if a Seventh day, why rather the Sunday, than the Friday? If a reason bee given for the Sunday, *from congruity*, because of our *Saviour's* Resurrection: This reason is not grounded on the old Law Morall, but upon the Gospell: And the reason is not forcing; for as Sunday was the day of Resurrection, so Friday was the day of Passion: And if wee should proceede according to naturall reason, the day of *Christ's* Passion being every way as blessed a day, in respect of mans redemption, as the day of Resurrection, it merited on even termes, the honour of being made an ordinary Holy-day <sup>a</sup>.

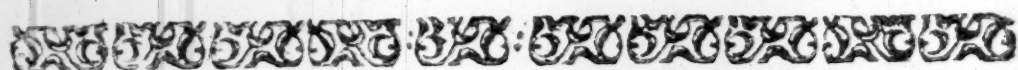
a. Solomen. *bis*.  
Ecc. lib. i. ca. 8.  
Cassiod. *bis*. Tri-  
part. lib. i. ca. 9.

Now whereas this pure man is afraid, that the Sabbath must quite have beene lost, if *Christ* at an instant had not created a new one: *First*, it hath beene formerly declared, that the equity of the fourth Commandement is perpetuall, and therefore this Commandement could not be lost in respect of any thing in it, which is purely and entirely Morall. *Secondly*, If the obligation of the old Sabbath was abrogated at the instant of *Christ's* death; And there might be no vacancy of a Sabbath, without decaying the just number of the ten Commandements: Then surely, part of Good-friday, and Saturday, must begin the new Sabbath, and not the Sunday.

But



*But* leaving this blunderer in a labyrinth, out of which he and his adheres, will not easily free themselves: I will now returne to my first adversary, and examine his two last positions.



*T. B.* It cannot be proved by evidence of Scripture, that the Apostles observed two Sundayes, successively one after another: but there is not one sentence in any part of the New Testament, that they observed the Sunday, according to the rule of the fourth Commandement.

*Ans. 1.* It is very probable, and Saint *Chrysostome*<sup>a</sup> affirms it: That in the Churches of *Corinth*, and of *Galatia*, the *Lord's*-day was made a weekly Holy-day by the Apostles, (for they principally governed those Churches at this time) *1 Cor. 16. 1, 2.*

<sup>a</sup> *Chryl. in 1 Cor. Hom. 43. Sedul. in 1 Cor. cap. 16.*

*But* it is not necessary to demonstrate out of Scripture, that the Apostles ordained the Sunday a weekly Holy-day: The practice of the Primitive Church immediately, and then successively after the Apostles decease, argues this. For it could not possibly have come to passe, that all and every Apostolicall Church, through-

thorow-out the universall world, should so early, and in the beginning of their plantation, have consented together, to make the Sunday a weekly Service-day: unlesse they had been thus directed by their first founders, the holy Apostles themselves. Secondly, Saint Augustine his golden rule is: *Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi autoritate Apostolica traditum rectissime creditur*<sup>a</sup>. That which the universall Church hath in all ages held and maintained, if it appeare not that the same was first of all decreed by Synods, or Councils: is verily beleevd to have beene delivered by the authoritie of the holy Apostles.

<sup>a</sup> Aug. de Bapt. c.  
Donatist. l. 4. c. 23.

But the universall Church, before the decrees of any generall or nationall Councils, made the Sunday or Lord's day, a weekly Festivall day.

Therefore, the observation thereof, entered into the Christian Church by Apostolicall authority and constitution.

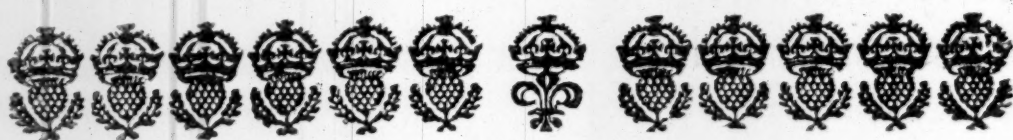
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Cc

T. B.

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**T. B. Thes. 4.** It is superstition and will-worship, to impose the necessary and perpetuall observation of the Sunday, or *Lord's day*, upon the *Christian World*.

*Ans.* This position is formerly confuted, pag. 95, 96, 97. whither I refer my Reader.

And for a conclusion of this passage of *T. B.* which is grounded upon a Disciplinarian dictate: to wit, All morall and religious actions not commanded, are unlawfull, &c. *These* conclusions are consectary.

*First*, that a great number of things and actions indifferent, are excluded from being externall materials in Religion, or in the exercise of other morall vertues, because they are not commanded.

*Secondly*, If nothing may lawfully be done but what is commanded in Scripture, then the beleivers who sold all their possessions, &c. *Act. 4. 34.* And the holy women, *Marke 14. 6.* *Iohn 12. 3.* were offenders.

*Thirdly*, It amuleth mee to consider the iniquitie and hypocrisie of *Puritan Leaders*: For they maintaine that the Precepts of the Church

Church concerning Ceremonies, gesture, habite, ornament, &c. in the exercise of religion, are unlawfull for want of a Divine written precept : *And* they themselves make many actions. deadly finnes, which are no where condemned in holy Scripture, neither are repugnant to any other just law : As to kaele at the holy Communion, to bow the body, or uncover the head in honour of **C H R I S T**, at the Name of **I E S U S** : For a rich young widow, to marry without the consent of her *Puritan* Pastor, &c.



**Cc 2**      **OBSER**







## OBSERVATIONS

out of the holy Scriptures, and  
out of the Ancient Fathers, concern-  
ing the Lord's day.

Observation the first, Touching the ap-  
pellations or Titles, by which this Day  
was called.

This Day, was the first day in the weeke of  
prime Creation, Genes. 1. 5. In the beginning  
GOD created heaven and earth, &c. GOD  
said, Let there be light, &c. And GOD called the  
light Day, and the darknesse Night: So the  
evening and the morning were the first day<sup>a</sup>.

In the holy Gospel, this day<sup>b</sup> is stiled, *μία*

<sup>a</sup> Leo Epist. 81.  
cap. 2. In hac mun-  
dus sumpsit exor-  
dium. Isidor. Hist.  
Orig. lib. 6. cap. 18.

Ipse est primus dies seculi, in ipso formata sunt elementa mundi, in ipso creati sunt  
Angeli. <sup>b</sup> August. Epist. 86. Una Sabbati tunc appellabatur, qui nunc est dies  
Dominicus. Id. in Ioan. tract. 120. Una Sabbati est quem jam diem Dominicam  
propter Domini Resurrectionem, mos Christianus appellat. Basil. de Spir. Sanct. c. 27.  
*ἡ εὐχὰς, ἐν τῇ μία τῇ Καλλίστῳ.* Chrys. in 1 Cor. Hom. 43.  
Per unam Sabbati, hoc est die Dominico. Caudent. Brixian. in Exod. tract. 1. Die  
Dominica, in qua mundus sumpsit exordium, resurrexit, &c. Greg. Nyssen. orat. 2.  
de Resurrect. Christi. Beda in Psal. 23. & in Luc. 24. 1. Primas. in 1 Cor. 16.  
Hieron. ad Hed. 9. 4.

*Καλλίστῳ*

Καὶ ἡ πρώτη, the first day of the weeke following, Matth. 28. 1. Marke 16. 2. Iob. 20. 1. Likewise Act. 20. 7. 1 Cor. 16. 2.

But the Grecians and Romans called this day Sunday : ἡμέραν τῆς ἡλίου. *Diem solis* : by reason of the speciall influence and predominance of the Planet of the Sun on that day : and the idolatrous Pagans <sup>c</sup> and Iewes worshipped this creature, supposing some Divine Power to be in it, 2 Kings 23. 5. Iob. 31. 6. Ier. 43. 13. Ezech. 8. 16. Dent. 4. 19.

The holy Fathers at the first, and some Christian Emperours afterwards stiled this day Sunday.

Iustin. Mart. *Apolog.* 2. πῶς δὲ τῆς ἡλίου ἡμέραν, &c. We Christians celebrate our solemne religious assemblies, upon the Sunday, being the first day of the weeke, in which God made separation betwixt light and darknesse.

Tertul. *Apolog.* cap. 16. *Diem solis letitia indulgemus* : We Christians make the Sunday, a day of spirituall rejoycing.

Cod. Iust. lib. 3. Tit. 12. *Venerabilis dies solis* : the venerable or much honoured Sunday.

Hereupon, partly by reason, Christians, devoted the Sunday of every weeke to their religious offices : and because likewise their custome was to worship Christ, bowing, and looking towards the East, The Pagans supposed they had made the Sun their God<sup>d</sup>.

solem Deum Christianorum existimant : quod innotuerit, ad orientis partem, nos facere precationem : vel die solis letitiam curare.

<sup>c</sup> Euseb. d. *Præp. Evang.* li. 1. ca. 9. Priscos Aegyptios ferunt, cum oculos hujus in mundi contēplationē defixissent, cumq; rerum omnium naturam vehementiori admiratione obstupescerent, solem ac lunam, sempiternos esse Deos omniumq; principes censuisse. *Glos. Mag. in Gen.* ca. 1. Apud prisceas Gentilitatis nationes, nil prorsus inter creata cuncta, quod mortalium mentes in sui venerationem alliceret pertraheretque magis quam ipse Sol, ob nimium splendorem, eminentiamque sui, comperiebatur. *Diodor. Sicul. Antiq. l. 1. c. 2.* d. Tertul. *ad Nation.* pag. 59. Alii plane humanius,



b Cæl. Rhodigin.  
*lect. Antiq. lib. 13.*  
 c. 22. Nos jure op-  
 timo, diem quem  
 Mathematici solis  
 vocant, Domino  
 ascripsimus, dica-  
 vimusque, & illius  
 cultui totum man-  
 cipavimus: quon-  
 iam nulla magis  
 se imaginari præ-  
 potentis & uni-  
 versa supereminen-  
 tis Christi, maje-  
 statem congruenti-  
 us possumus, quam  
 per splendidissimū  
 solis lumen, *Pf. 19.*  
 In sole posuit Ta-  
 bernaculum suum  
 & exiit de tribu  
 Judæ, cujus signū  
 est Leo, solare ani-  
 mal.

c August. c. *Faust.*  
*Manic. li. 18. ca. 5.*  
*Maxim. Taurin. in*  
*Pentecost. hom. 3.*  
*Bonavent. in 3. dist.*  
 37. Observatio di-  
 ei dominicæ in-  
 troducia est in me-  
 moriam beneficii  
 redemptionis, &  
 amotionem erro-

ris. Quia secundum Gentiles dies Dominicus primus est, cum principio illius diei  
 incipiat dominari principalis planeta sol: propter quod vocabant eundem diem so-  
 lis, & exhibebant ei venerationem. Vt ergo error ille excluderetur, & reverentia  
 cultus solis Deo exhiberetur, præfixa fuit Dominica dies, qua populus Christianus  
 vacaret cultui divino, & prætermitteret negotia terrena, quæ distrabunt animum, ne  
 Deo intendat.

But the *Gentiles* were deceived concerning  
 Christians<sup>b</sup>; for the reason wherefore they sti-  
 led their weekly service-day, *Sunday*, was to  
 honour Christ, who is the *Sun of righteousness*,  
*Mal. 4. 2. Enlightning every one that cometh*  
*into the world, Iohn 1. 9.* and who by his trium-  
 phant Resurrection, caused the heavenly light  
 of verity and grace, to appeare in a full lustre,  
 to them which *sate in darknesse, and in the sha-*  
*dow of death*<sup>c</sup>.

Ambros. *Serm. 61. Dies solis vocatur, quia Sol*  
*justitiæ Christus ortus est, ut homines seculi illu-*  
*minet.* This day is called *Sunday*, because Christ  
 the Sun of righteousness, arose from death to  
 life upon this day, to enlighten the children of  
 this world.

Gaudent. Brixian. *d. Pasch. obs. Oportebat*  
*solem justitiæ Christum, &c.* It behoved Christ  
 the Sun of righteousness, with the faire and  
 pleasing light of His Resurrection, to dispell  
 the grosse darknesse of the *Jewes*, and the fro-  
 zen cold of the *Gentiles*: and to reduce all  
 things that were clouded with the black vaile  
 of confusion, by the Prince of darknesse, into  
 the state of prime tranquillity.



Of the name κυριακή, the Lord's-day.

The common and usuall religious appellation, which the Primitive Church gave to this day, was κυριακή, *Dominicus dies, the Lord's-day*, which signifieth a day, both devoted to the honour and service of the *Lord Christ*: and likewise a day which was much honoured by the glorious Resurrection of *CHRIST* from the dead<sup>a</sup>.

T. B. pag 52. saith as followeth: The name, Lord's-day, it is but new, and put upon Sunday, but since Christ: and that many yeares too since Christ.

But this is affirmed without any ground of truth at all: for the antiquity of this name appeareth by the revelation of *Saint Iohn, Chap. 1. 10. I was in the Spirit on the Lord's day*<sup>b</sup>. And that the day, thus stiled by *Saint Iohn* was the Sunday, appears by the Fathers, of which some lived in this Apostles dayes, and some immediately after: and all these with a generall and common vote, make the Lord's-day in the Revelation, to be the Sunday.

transierat: & nova quæ vivificat in Christi resurrectione claruerat, atque corporalis illa vacatio Sabbati, in spiritalem animarum requiem conversa vigeat, quando ille hæc Sacramenta cernebat.

a Procop. in Gen.  
1. Non ab re dicitur, quem fecit Dominus: siquidem ab ipso Domino, cognomen desumpturus erat, ut diceretur dies Dominicus, tanquam soli Domino consecratus & dedicatus sit ille unus dies.

Chrys. in psal. 118.  
Primo die, qui quidē etiam propterea quod Dominus in eo ad vitam à morte redierit, Dominicus appellatur.

b Ansbert. in Apoc. Ioannes non in Sabbato, quo septimus dies septimanæ exprimitur, quo & requievit Deus ab operibus suis: sed in dominica die quæ prima est septimanæ proxima post Sabbatum, in spiritu fuisse se dicit. Quia nimirū jam vetus illa quæ mortem operabatur lex

Ignatius



Ignatius *ad Magnes.* *Omnis Christi amator Dominicum celebret diem* : let every friend and servant of *Christ*, celebrate, or keepe holy the Lord's-day, being a day consecrate to the honour of *CHRISTS* Resurrection, *Id. ad Philip.* *ἐν τῇ κυριακῇ, ἢ σαββάτῳ ἡσυχῆτε,* &c. If any one shall keepe a fast upon the Lord's-day : or upon the Sabbath-day, &c.

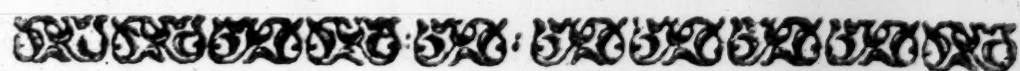
We reade it thus stiled, in the *Canons of the Apostles* ca. 66. In *Clemens Romanus*, *constitut. lib. 7. cap. 31. & 37.* It is constantly thus named in all the *Fathers* \*, in the *Councils*, in *Imperiall Lawes* and *Edicts*, in *Histories*, and in all manner of *Traſtates*.

*Clem. Alex. Strom. li. 5. ca. 6.* *Dionysius of Corinth. in Eusebius Eccles. hist. li. 4. ca. 22.* *Melito of Sardis* <sup>a</sup>. *Tertullian* <sup>b</sup>. *Cyprian* <sup>c</sup>. *Origen* <sup>d</sup> : and after these successively every one of the *Fathers*.

\* *Clem. Rom. Const. li. 8. ca. 33.*

*Servi opus faciant quinque diebus : Sabbato autem & Dominico die vacent in Ecclesia propter doctrinam religionis. Clem. Alex. Strom. lib. 5. Diem quoque Dominicum Plato divinat. Dionys. Ap*

*Euseb. sanctam hodie Dominicam diem peregrimus, in qua vestram legimus epistolam.* <sup>a</sup> *Hieron. in Catalog.* *Melito scripsit librum de die Dominico.* <sup>b</sup> *Tertul. d. Idol. ca. 14.* *O melior fides nationum in suam sectam quæ nullam solennitatem Christianorum sibi vindicat : non diem Dominicum, non Pentecosten, &c. Id. de Cor. mil. c. 3.* <sup>c</sup> *Cyprian. Epist. 33.* <sup>d</sup> *Origen in Exod. hom. 7. & c. Cels. l. 8.*



Of the name Sabbath, whether the ancient Fathers did usually stile the Lord's-day, the Sabbath-day.

H. B. Gospell and Law reconciled, p. 56. first we observe, that they (ancient Fathers) ever did use to call the Lord's-day by the name of the Sabb. Aug. c. Adamant. c. 15. *Observamus Sabbatum, hoc est, dominicam, in signum nempe æterni Sabbati.* We observe the Sabbath, that is, the Lord's-day, for a signe of the eternall Sabbath. The same Augustine in his 95. Sermon *De Tempore, &c.* And elsewhere upon those words, Mat. 24. 20. *Pray that your flight be not in the winter, or on the Sabbath-day, &c.*

*Ans. 1.* I have diligently searched into antiquity, and observed in the Fathers their formes of speech, when they treat of the Lord's-day: and I finde it farre different from the usuall language of the Fathers, to stile the Lord's-day, the Sabbath: and that they by the name Sabbath, either understand the old legal Sabbath, taken away by Christ: or the spiritu-



*all and mysticall Sabbath*, which was typed and represented by the Sabbath of the fourth Commandement.

And when the ancient Fathers distinguish and give proper names, to the particular dayes of the weeke, they alwayes stile the *Saturday* to *Sabbatum*, the Sabbath: and the *Sunday*, or first day of the weeke *Dominicum*, the *Lord's-day*.

Ignatius ad Magnes. Next after the Sabbath-day, let every friend of Christ observe the *Lord's-day*, &c. Ambros. <sup>b</sup>. d. *Sacram. lib. 4. c. 6.* Upon the next day being the Sabbath: and after that, on the *Lord's-day*, I will treat of the order, to be used in prayer. Socrat. <sup>c</sup>. *Hist. lib. 6. c. 8.* Upon the two holy dayes of the weeke, the Sabbath, and the *Lord's-day*, the Arians held their assemblies, without the Citie. <sup>d</sup> Clem. Rom. *Ap. const. lib. 7. c. 24.* You must keepe holy the Sabbath, in memory of the Creation: and the *Lord's-day*, in honour of Christ his Resurrection. <sup>e</sup> Aug. *Epist. 86.* Either let us be Christians, and keepe holy the *Lord's-day*: or else turne Iewes, and keepe the Sabbath: for no man can serve two Masters.

2 The ancient Fathers, very often, by the word Sabbath, understand the mysticall Sabbath, which was represented by the legall Sabbath: to wit, *Resting from the servile workes of sinne, and resting in Christ by confidence in his*

<sup>b</sup> Ambr. Sed crastino die Sabbato, & Dominico; de orationis ordine dicemus. Tripar. *bist. l. 1. ca. 9.* Hil. *proleg. in Psal.*

<sup>c</sup> Socrat. Ariani extra urbem conventus fecerunt. Itaque cum festa cuiusque septimanæ occurrebant, videlicet Sabbatum, & Dominicus dies, &c.

<sup>d</sup> Clem. Rom. Sabbatum, & Dominicum festos dies agitare, quod ille quidem dies recordatio sit fabricationis mundi, hic verò Resurrectionis.

<sup>e</sup> Aug. Si Iudæus Sabbatum colendo negat Dominicum, quomodo Christianus observat Sabbatum? aut simus Christiani, & Dominicum colamus, aut simus Iudæi, & Sabbatum observemus. Nemo enim potest duobus Dominis servire. Gaudent. *Brixian. tract. 1. in Exod.* Athanas. *ep. ad Marcel.* Si psallere vis in Sab. habes ps. 91. &c. Vis gratias agere Dominico die? habes 23. Si canere vis secunda Sabbati, psalle 94.

grace:

grace : and the eternall rest of heaven, which the righteous shall enjoy after this life. Tertul.<sup>a</sup> c. 1. *Ind. c. 4.* We must keepe our Sabbath, not onely upon the seventh day, but throughout the whole course of our life. There is a carnall circumcision, and a spirituall : and there is likewise a temporall Sabbath, and an eternall. Origen<sup>b</sup>. in Num. hom. 23. In the old Sabbath they might carry no burthens, nor kindle fire, &c. Now there is an heavie burthen of sinne, and the fire of evill concupiscence, which must bee avoided, not upon Festivals only, but on every day of our life. And as the Iewes might not upon their Sabbath-day, remove out of their place of rest : So we Christians must not depart out of the spirituall resting place of our soules, namely, verity, righteousness, holinesse, &c. Irenæus li. 4. c. 30. The old Sabbath instructed people to serve God (spiritually) throughout the whole day, or age of their life. Chrys. in Matth. 11. What need hath he of the Sabbath, who all the dayes of his life observes a solemne Feast, abstaining from malignity and sinne, and living vertuously ? August<sup>c</sup>. in Ioan. tract. 3. A Christian abstaining from the servile lusts and workes

<sup>a</sup> Tertul. cont. Iud. cap. 4. Memento totum diem Sabbati & sanctificare eum : omne opus servile non facietis in eo, præterquam quod ad animam pertinet. Vnde nos intelligimus, magis Sabbatizare nos ab omni opere servili semper debere, & non septimo quoque die sed per omne tempus. Ac per hoc querendum nobis, quod Sabbatum nos velit Deus custodire. Nam Sabbatum temporale & Sabbatum æternum Scripturæ designant. Antequam Sabbatum temporale erat & Sabbatum æternum præostensum & prædictum : quomodo & ante circumcissionem fuit, & circumcisio spiritualis præostensa.

<sup>b</sup> Orig. Qui cessat ab operibus seculi & spiritualibus vacat, iste est, qui diem festum agit Sabbatorum. Neque onera portat in via, onus enim est omne peccatum. Neque ignem accendit, &c. Et in loco suo, nec recedit ex eo. Quis ergo est locus spiritualis animæ ? Iustitia est locus ejus, & veritas, sapientia, sanctificatio : & omnia quæ Christus est, locus animæ est. Irenæus. Sabbata perseverantiam totius diei erga Deum deservitionis edocebant. Chrys. in Mat. tract. 29. <sup>c</sup> Aug. de civ. Dei. lib. 21. cap. 30. Dominicus dies, qui Christi resurrectione sacratus est, æternam requiem spiritus & corporis præfigurat. Idem Epist. 119. cap. 12. Cætera ibi præcepta proprie sicut præcepta sunt, sine ulla figurata significatione, observamus. Observare autem diem Sabbati non ad litteram jubemur : secundum otium ab opere corporali, sicut observant Iudæi.



b Tert. c. *Iud.* ca. 4. Non septimo quoque die, sed per omnem vitam.

Origen. in *Num. hom.* 23. Si definas ab omnibus secularibus operibus, &c. Et spiritualibus vacas, ad Ecclesiam convenias, &c. Hæc est Christiani Sabbati observatio.

c Orig. c. *Celsus*, l. 8. p. 522. Quod si quis nobis ex adverso regerat, nostras Dominicas, Parascevasque, aut Pascha, aut Pentecosten recurrentes solenniter respondendum est & ad hoc, quod qui perfectus est, ratione, operibus, cogitationibus perpetuo hærens Deo, & verbo naturali nostro Domino, semper agit dies Domini, & nunquam non habet diem Dominicum.

of sinne, observeth a spirituall Sabbath, &c. The same is delivered, by other of the Fathers, Athanas. d. *Sabb.* & *Circumcis* Basil. in *Esaia*, *vision.* 2. Greg. Nyssen. d. *Resurrect.* *serm.* 1. Ambros. in *Evang. Luc.* ca. 13. Hieron. in *Esa.* c. 58. & in *Ezech.* 20. Cyril. Alex. d. *Adorat.* l. 17. & in *Esa.* lib. 5. & in *Ioan.* l. 4. ca. 51. Epiphani. lib. 1. *Hæres.* 5. & *Hæres.* 66. Num. 85. Machar. *Hom.* 35. Procopius in *Esa.* c. 58. Isidor. *Hispal.* d. *officiis*, lib. 1. cap. 24. Greg. *Mag. mor.* l. 5. c. 22. & in *Regist.* l. 11. *Epist.* 3. Anastas. *Sinaita* in *Hexam.* lib. 7.

3 The Ancient Fathers exhort Christian people, to keepe the foresaid spirituall Sabbath, by resting from sin, throughout their whole life<sup>b</sup>: and speaking of the Lord's-day, and of other festivall dayes, they perswade with speciall care to make those dayes a spirituall Sabbath, that is, on these dayes to abstaine from sinne<sup>c</sup>: And in this respect Origen stileth the Holy-dayes of the Church, observed in his times, *Spirituall Sabbaths*, giving this appellation to the Feasts of *Easter*, and *Whitsuntide*, in the same sense, as hee doth to the Lord's-day. From whence it appeareth, that according to the doctrine and stile of the Primitive times, the Lord's-day was no other wise accounted the speciall Sabbath of the fourth *Commandement* than the other solemne festivals of the Christian Church.

† H. B.

† H. B. Formerly cited, tells us, *That the Fathers did ever use to call the Lord's day, by the name of the Sabbath: and he produceth Saint Augustine for a witness.*

Ans<sup>r</sup>. His first testimony out of this Father, is: c. *Adamant. Maxich. cap. 15.* where he setteth downe certaine words of his owne, not found in Saint Augustine: to wit, *Observamus Sabbatum, hoc est, Dominicum;* We observe the Sabbath, to wit, the Lord's-day: but Saint Augustine hath no such words, neither delivereth he any thing founding to that purpose.

For, His words are, *Nos quoq; & Dominicum diem, & Pascha solenniter celebramus, & quolibet alias Christianas dierum festivitates: sed quia intelligimus quo pertineant, non tempora observamus, sed qua illis significantur temporibus.* We also solemnely observe the Lord's-day, and Easter, and all other Christian Holy-dayes: but because we understand whereunto the same belong (that is, their spirituall end) we observe not the times themselves, but the things signified unto us, at those times. And speaking of the Sabbath of the fourth Commandement, he addeth: *Sabbati quietem non observamus in tempore: sed signum temporale intelligimus, & ad eternam quietem qua illo signo significatur, aciem mentis intendimus.* We observe not the Sabbath  
Dd 3                      dayes



dayes rest, according to time: but understanding whereunto that temporall rest served, we direct the consideration of our minde, to the eternall rest, which was signified by the Sabbath-dayes rest.

2 *H. B.* Also hath dealt in like manner, with Saint *Augustine*<sup>a</sup>, in his second allegation: for this Father commenting upon our Saviours words, *Mat. 24. 20.* saith as followeth: *Surfetting and drunkennesse, drowne and oppresse the minde with carnall mirth and luxury: and this wickednesse is signified by the Sabbath* (concerning which, Christ said to his Disciples, *Pray that your flight may not be upon the Sabbath*) *because this was, and now also is, the wicked custome of the Iewes, to over-flow in voluptuousnesse, by reason they are ignorant of the spirituall Sabbath.* Now the spirituall Sabbath, whereof the unbelieving Iewes were ignorant, was not the Lord's-day: but the denying of ungodlinesse and worldly lusts all a mans life.

<sup>a</sup> *Aug. de conf. Evang. li. 2. c. 77.* Crapula & ebrietas, carnali lætitia, luxuriaq; cor submergit & obruit. Quod malum Sabbathi nomine, propterea significatum est, quia hæc erat sicut & nunc est, Iudeorum pessima consuetudo, illo die deliciis affluere, dū spiritale Sabbathum ignorant.

<sup>b</sup> *Aug. de Temp. ser. 95.* In isto tercio præcepto innuatur quedam

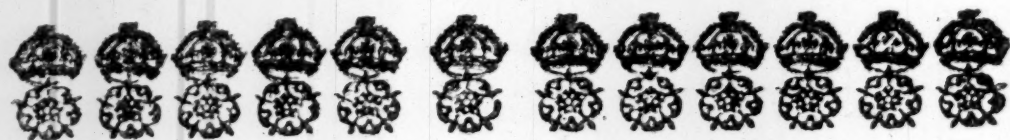
vacationis indictio, requies cordis, tranquillitas mentis, quam facit bona conscientia, &c. Spiritale Sabbathum non observant nisi illi, qui scilicet ita temperatè se accommodant terrenis operibus, ut tamen lectioni, & orationi, etsi non semper, certè vel frequenter insistant, &c. Qui tales sunt, quotidie spiritualitè Sabbathum colunt. Qui vero inquieti sunt & jugiter terrenis actibus implicantur, idem requiem habere non possunt, &c. Scynifes nati sunt in terra Egypti de limo, muscæ minutissimæ, &c. Quales sunt istæ muscæ, tales sunt homines inquieti, qui Sabbathum spiritualiter observare, id est, bonis operibus studere, & lectioni vel orationi insistere nolunt.

the spirituall Sabbath of *Christian* mortification, and Sanctification, which is performed by resting from sinne, and doing the workes of holinesse, throughout the whole course of a mans life: and comparing the third *Ægyptian* plague, and the precept of the old Sabbath, he saith, That *unquiet men, who refuse to keepe the Sabbath, that is to say, which will not apply their mindes to the study of good workes, and to reading and prayer, are like unto those small flies, which troubled the Ægyptians.*

Now before I conclude this *Observation*, concerning the names and appellations, which are given to this *Christian* Holy-day, in the Scripture, and by the ancient Fathers: I desire the Reader to observe the perverse disposition of our novell Sabbatarians. For they will not permit that the Communion Table shall be named an *Altar*, no, not by an allusion or similitude, because it is not so called in holy Scripture: And because the *Romists* have beene superstitious in their doctrine and practice concerning the Masse: And because of the perill of Idolatry.

But againe, on the other side, they stile the *Lord's-day*, the Sabbath-day: although this name is not given it in holy Scripture: Or by any of the godly Fathers of the Church: And although the Sabbath, and the *Lord's-day*, are so different, as that one is Legall, and the other Evangelicall: And notwithstanding the perill of *Jewish* superstition, and the heresie of *Judaists*.  
Observa-





## Observation the second, concerning the Lord's-day.

In the Primitive Church, this day was highly esteemed and had in honour.

*First*, It was graced with a name of dignity, to wit, κυριακή the Lord's-day<sup>a</sup>, which is, the Lord CHRIST His Day. For this name κυριακή, is derived of κυριε, which is appropriate to our Saviour CHRIST, both in regard of the dignity and excellency of His Person: And because of the greatnesse and largenesse of his dominion: And in respect of his bounty towards the members of His Mysticall Body, Acts 4. 36. Iohn 20. 13, 28. Apoc. 17. 14. and Chap. 19. 16.

<sup>a</sup> Aug. de verb. Ap. ser. 15. Finitur sepultus, Dominus sepultus: reditur ad primum, Dominus resuscitatus: Domini resuscitatio promissit nobis æternum diem, & consecravimus nobis Dominicū diem: Qui vocatur Dominus, ipse videtur proprie ad Dominum pertinere, quia in eo Dominus resurrexit.

Now things and persons, which are named the Lord's, are sacred and venerable, in an high degree. The grace of our Lord, &c. Rom. 16. 24. The Spirit of the Lord, 2 Cor. 3. 17. The beloved of the Lord, Rom. 16. 8. The glory of the Lord. 2 Cor. 3. 18. The word of the Lord, 1 Tim. 6. 3. The Cup of the Lord. 1 Cor. 11. 27. Convivium Dominicum, The Lords Banquet, Tertul. lib. 2. ad Vxor. The Church or house of the Lord, κυριακον. Cyril. Hierosol. Catech. 18. The body of our Lord, κυριακον σωμα. Athanas. ad Epictet. The Scripture

Scripture of the Lord, κυριακή γεγενῆ. The Word of the Lord, κυριακὸς λόγος. The Lord's people, κυριακὸς λαός. In Clemens Alexandrinus.

Secondly, But besides the title, and appellation, the Fathers of the ancient Church, speake most honourably of this Holy-day.

Saint Ignatius the Martyr, who lived in the holy Apostles age, and was S. Iohn's Disciple, maketh it, τὴν βασιλίδαν, καὶ τὴν ὑπάλον πασῶν τῶν ἡμερῶν. The Queene, the Princeesse, the Lady paramount among the other weekly dayes.

Eusebius in the life of Constantine the Great, lib. 4. cap. 18. stileth it, τὴν κυρίαν ἡμέραν, καὶ τὴν πρώτην τῶν ἡμερῶν. In truth, and in very deed, the principall, and the first. Saint Chrysostome <sup>b</sup> calleth it A royall Day. Greg. Nazian. Orat. 43. saith it is, ὑψηλῆς ὑψηλότερα, καὶ θαυμασίας θαυμασιότερα, higher than the highest, and with admiration wonderfull above other dayes. Saint Basil. <sup>c</sup> ἡ ἀρχὴ τῶν ἡμερῶν, the first fruits of dayes. Chrysologus serm. 77. It is primate among dayes. Saint Hierome in Marke 16. The Lord's day is better than other common dayes, and then all Festivals, new Moones, and Sabbaths of Mose's Law <sup>d</sup>.

Saint Augustine applies the words of the Psalme unto it: namely, This is the Day which the Lord hath made, let us be glad, and rejoyce in it. Psal. 118. 24.

Thirdly, Saint Augustine de Temp. Serm. 251. Leo Epist. 81. Isidor. Hispal. de off. Eccles. lib. 1.

nicus dies: & melior est aliis innumerabilibus diebus, sive qui communiter intelliguntur, sive qui à Mose in solennibus, & noviluniis, & Sabbatis lege sanciti sunt.

<sup>b</sup> Chrysost. de Resur. Hom. 5. Dies Dominicus, dies Regalis, in quo imperator ascendit ab inferis.

<sup>c</sup> Basil. Hexam. Hom. 2. Unum illū appellavit diem qui seculi ipsius imago, qui dierum primitiæ, qui luci coæternus est: ipsum inquam sanctum Dominicum diem, quæ Resurrectio Domini præcipuo honore affect.

Athanas. Ep. ad African. Ne ipsam quidem Dominicam Diem sanctissimi Festi, ulla in reverentia habuere, &c. <sup>d</sup> Hieron. Is solus & unus revera est proprius & Domi-



e *Aug.* Apparet in Scripturis hunc diem esse solennem: ipse enim est primus seculi dies: in ipso formata sunt elementa mundi: in ipso creati sunt Angeli: in ipso quoque à mortuis resurrexit Christus: in ipso de cœlia Spiritus Sanctus super Apostolos descendit: Manna in eremo in eodem die de cœlo datum est. *Orig. in Exod. Hom. 7.* Ex divinis Scripturis apparet, quod in die Dominica pluit Manna de cœlo, & in Sabbato non pluit: intelligant ergo Iudei, jam tunc prælatum esse Dominicum nostrum Iudaico Sabbato.

*Leo m.* Dominica dies tantis divinarum dispensationum mysteriis est consecrata, ut quicquid à Domino est insigniter institutum, in hujus diei dignitate sit gestum. In hac die mundus sumpsit exordium: in hac per Resurrectionem, & mors interitum & vita accepit principium. Patres, in *Synod. 6. cap. 8.* In eo die Manna in eremo pluit: in eo stella magis refulsit: In eo die quinque panibus & duobus piscibus, quinque millia hominum Dominus pavit: In eo Baptismus in Iordane suscepit: in eo ipse pius Redemptor generis humani, sponte pro salute nostra à mortuis resurrexit. f *De Verb. Apostol. Serm. 15.* *Leo Epist. 93. cap. 4.* Dominicum diem quem nobis Salvatoris nostri Resurrectio consecravimus, exigunt in mœnore jejunii.

*cap. 24.* Venerable Beda, de ordinat. feriar. Pasch. &c. have noted many prerogatives belonging to this day<sup>e</sup>: among which these ensuing are principall: The Creation of the whole matter of the world: The forming of light: The Creation of Angels: The falling of *Manna*: The Resurrection of *CHRIST* from the dead: The descending of the *Holy Ghost*, in cloven and fiery tongues, upon the holy Apostles and primitive Church.

*Conclusion.* It appeareth by that which is delivered in this observation, that the Ancient Church, had the *L O R D's* day in very high esteeme and veneration, and the principall motive both of the honour given to the Day, and likewise of the religious observation thereof, was the Resurrection of *CHRIST* from the dead.

The *Lord's day* (saith *Maximus Taurinensis*) is venerable, and a solemne day among us Christians, because, like the Sun rising, and dispelling infernall darknesse, *CHRIST* the Sunne of righteousness shined forth unto the world by the light of his Resurrection.

*Saint Augustine* f, *The seventh day is ended,*

the

*the Lord was buried : a returne is made to the first day, the Lord is raised : The Lord's Resurrection promised us an eternall day, and it did consecrate unto us the Lord's Day.*



Observation the third, concerning the  
LORD'S Day.

*The Lord's Day began to bee observed for a weekly Holy-day in the Christian Church, in the Apostolicall age, and whiles some of the holy Apostles were living.*

1. *The Apostles themselves, at sometimes, observed this Day, for it is written, Act. 20. 7. The first day of the weeke, the Disciples being come together to breake bread, Paul preached unto them, &c. 1 Cor. 16. 1. Concerning the gathering for the Saints, even as I have ordained in the Churches of Galatia, so doe yee also : 2. Every first day of the weeke, let every one of you put aside by himselfe, and lay up as GOD hath prospered him, that then there bee no gatherings when I come. Now although this Text of S. Paul, maketh no expresse mention of Church-assemblies on this day: Yet because it was the custom of Christians : And likewise it is a thing conve-*



8 Chryf. in 1 Cor. Hom. 43.  $\kappa\tau\iota\ \mu\epsilon\tau\alpha\ \sigma\alpha\beta\beta\alpha\tau\eta\varsigma\ ,\ \tau\alpha\tau\epsilon\varsigma\ \chi\upsilon\tau\iota\alpha\kappa\lambda\omega\varsigma\ ,\ \&c.$  per unam Sabbati, hoc est die Dominico, unusquisque apud se seponat, &c. vide quomodo adhortatur à tempore. Dies enim erat idoneus ad eos adducendos ad eleemosynam. Recordemini enim inquit, quænam eo die consecuti estis. Bona enim ineffabilia, & radix, & initium vitæ nostræ, eo facta sunt. Non hac autem solum ratione aptum est tempus ad benigritatē prompto & alacri animo exercendam: Sed & quod habet quietē & remissionē, immunitatemq; & vacationem à laboribus. Cum his venerandis & immortalibus communicare mysteriis, magnam affert & immittit alacritatem.  $\eta\ \sigma\epsilon\pi\alpha\zeta\omega\ ,\ \&\ \epsilon\sigma\epsilon\pi\alpha\zeta\omega\ ,$  signifie to keepe a solemnne, or religious Feast. Exod. 5. 1. & 12. 14. & 23. 14. Levit. 23. 39. 41. Numb. 29. 13. Deut. 16. 15.

nient to give almes upon the Church-dayes: It cannot well be gain-said, but that if in *Corinth*, and *Galatia*, the first day of every weeke was appointed to bee the day for almes and charitable contributions: The same was also the *Christians* weekly Holy-day for their religious assemblies. *Reade Saint Chrysostome* in the margin, &c.

But howsoever it was in the first times of the Apostles; immediately after them, it is apparent that *Christian* people made the *Lord's* day of every weeke an ordinary Holy-day, for the exercising of religious duties, to wit, common and publike prayer, reading and preaching *God's* Word, and for celebration of Divine mysteries.

*Ignatius* ad Magnes. Μετὰ τὸ σαββατίου ἐορτάζειτο ἡ πᾶς φιλόχους & τῶν κυριακῶν. *After the Sabbath, let every friend of Christ make the Lord's day a solemnne Festivall.*

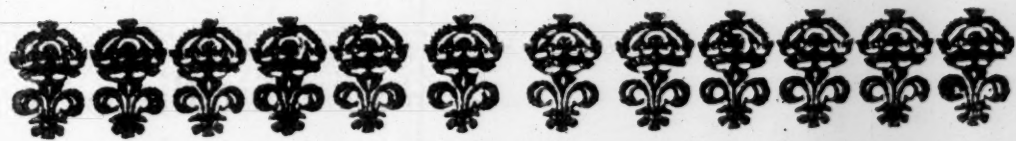
*Iustin.* Mart. Apol. 2. upon the Sunday συνελευσις γίνεται, a common assembly, both of Citizens, and of Rurall people is held, &c.

*Tertul.* Apolog. cap. 39. (upon that day) wee Christians meet together, in the common assembly, &c. For although *Tertullian* nameth not Sunday or the *Lord's* day, in this chapter of his Apologie: yet in the 16. chapter going before, and *De Idolatr.* cap. 14. he sheweth that the Sunday or *Lord's* day, was a weekly time for publike religious offices: and that the honouring of this Day, by making it an ordinary Festivall,

Festivall, was one reason, for which the *Pagans* imagined *Christians* to have beene worshippers of the *Sun*.

*Clemens Rom. Const. Ap. li. 2. cap. 63.* Wee *Christians* assemble our selves with much diligence, upon the Lord's-day, to praise God, &c.

*Saint Basil. d. spir. sanct. 27.* numbers the observation of the Lord'-day, amongst *Apostolike traditions*. Likewise *Isidorus in Levit. li. 2. ca. 9.* and *S. Augustine*<sup>a</sup> his generall rule, *De Baptism. c. Donatist. li. 4. ca. 24.* proves it to be so.



### A Declaration of the Religious offices and actions, which were performed in the common assemblies, upon the Lord's-day.

1 Common Prayer, supplication, and thanksgiving, were made and offered to **G O D** and **C H R I S T**, according to the holy Apostles rule, *1 Tim. 2. 12*<sup>a</sup>.

2 The Scriptures of the Old and New Testament, were read distinctly in the native language of the Hearers: or in such a language as the auditory understood<sup>b</sup>.

3 After the solemne reading of the holy Scripture, *o megistos*, the Bishop or chiefe Pastor of the Church, preached a Sermon to the auditory, wherein he exhorted them, to the

**E c 3**

believe

<sup>a</sup> Aug. Quod universa tenet ecclesia, nec conciliis institutum, sed semper retentum est: non nisi autoritate Apostolica traditū, rectissime creditur. <sup>a</sup> Tertullian *Apol. Coimus in cætum & cōgregationem, ut ad Deum quasi manu facta, precationibus ambiamus, &c.* Oramus etiam pro imperatoribus, ministris & potestatibus eorum, &c. *Iustin. Mart. Apol. Clem. Const. li. 2. c. 63.* <sup>b</sup> *Commentaria Apostolorum* quoad tempus fert, leguntur. Deinde lector quiescente, prædens orationem, qua populum instruit, et ad imitationem tam pulchrarum rerum cohortatur, habet. Sub hac consurgimus communiter omnes, et precatōnes profundimus.



\* Et precibus peractis, panis offertur, & vinum & aqua: & præpositus itidem quantum pro virili sua potest, preces & gratiarum actiones fundit: & populus faustè acclamat, dicens, Amen.

Et distributio communicatioque fit eorum, in quibus gratiæ sunt actæ, cuique præsentibus autem per Diaconos mittitur. a Tert. Apol. Ibi etiam censura Divina: nam & iudicatur magno cum pondere; ut apud certos de Dei conspectu summumque futuri Iudicii præjudicium est, si quis ita deliquerit, ut à communicatione orationis, & conventus, & omnis sancti commercii relegatur. Orig. c. Cels. lib. 3. Cypr. ad Pomp. Ep. 62. Greg. Nyss. orat. d. Castig. Optat. Mil. levitan. l. 2.

b Tertul. Apol. Justin. Martyr. Apolog. 2. Pro arbitrio quisque suo, quod

vinum est contribuunt, et quod ita colligitur apud præpositum deponitur: atque ille inde opitulatur pupillis et viduis, et hiis qui propter morbum, aut aliquam aliam causam egent: quique in vinculis sunt, & peregre advenientibus hospitibus, &c.

believe of such things as they had heard read: and to the obedience of the holy duties, and the imitation of the godly examples, which had beene read unto them out of the Scriptures.

4 The holy and mysterious Eucharist \*, was celebrate, and the sacrifice of praise and thanksgiving being offered up unto God for his rich grace, represented and exhibited in this Sacrament: The mysticall signes of Bread and Wine, after their blessing, were distributed by the hands of the Deacons, to all and every one present: and also they were sent and carried unto them, which by reason of sicknesse, or other just occasion, were absent from the public assembly.

5 Grievous sinners and offenders, namely Fornicators, Adulterers, Sorcerers, &c. and Heretikes, and such as in time of persecution had denied the faith: schismaticall persons, who disturbed the peace and unity of the Church, were put to open penance: and the censures of the Church, whereof *excommunication* was principall, being a prejudgement of God, and a forerunner of eternall perdition, were solemnely published and pronounced<sup>a</sup>.

6 Saint Pauls rule concerning Almes<sup>b</sup> and charitable reliefe, of the poore and afflicted servants of Christ: and especially of such, as

were

were in bonds, or in servitude, or other oppression, for the testimony of the *Lord Iesus*, was duly observed in the *Christian Church*, upon the *Lord's-day*.

7 Christians observed a *Love-feast*, or feast of charity, called ἀγάπη<sup>c</sup>: partly to helpe and comfort the poore: partly for the mutuall consolation of their whole body: also hereby to cherish and increase, amity, charity, one with another: and that in those afflictive times of persecution, they might understand each others danger, necessity, losse, &c. and receive advice and counsell, &c. *S. Paul* toucheth upon these Feasts, *1 Cor. 11.* and likewise *S. Iude* in his *Canonick Epistle, v. 12.* *Tertullian* describeth this *Christian Feast*, *Apol. c. 39. n. 6.* *Origen, c. Cels. l. 1 Concil. Gangr. c. 11.* *Chrys. in Ep. ad Corinth. Hom. 27.*

8 Lastly, Ordination of Bishops, Priests, and Deacons, was usually performed upon the *Lord's-day*.<sup>d</sup> *Leo Mag. ad Dioscorum Episc. Alex. Epist. 81. cap. 1.*

niter vespertibus. d Leo. Piè & laudabiliter Apostolicis morem gesseris institutis, si hanc ordinandi Sacerdotum formam, per Ecclesias quibus Dominus præesse re voluit, etiam ipse servaveris: ut hiis qui consecrandi sunt, nunquam benedictiones nisi in die Dominicæ Resurrectionis tribuantur, cui à vespera Sabbati initium constet ascribi, & quæ tantis divinarum dispensationum mysteriis est consecrata, ut quicquid est à Domino insigniter constitutum, in hujus diei dignitate sit gestum.

c *Tert. Apol. c. 39.* Cæna nostra de nomine ratione sui ostendit, vocatur enim ἀγάπη, dilectio penes Græcos est. &c. Nihil vilitatis, nihil immodestiae admittit. Non prius discumbitur, quàm oratio ad Deum prægustetur, &c.

Chrys. Peracta synaxi omnes comune inibant convivium, τῶν πεποµένων, pauperibus & qui nihil habebant vocatis, & omnibus commu-

Observa-





Observation the fourth, Concerning worldly labour, and negotiation upon the Lord's day.

The *Law of the fourth Commandement* enjoined the *Jewes* and *Israelites*, a totall resting and cessation, from labour and secular negotiation upon the Sabbath, by the space of a naturall day, that is, from the vespers of the sixth day, untill Sun-setting of the seventh day, *Levit. 23. 32. From even to even, shall ye celebrate your Sabbath.* And during this space of time, all servile labour was prohibited, and all common or civill worke, except onely such, as was necessary for the preservation of man and beast, and for *Gods* owne service<sup>a</sup>.

But the Evangelicall Law imposeth no such Commandement of totall abstinence, from secular labour, or from civill actions, during the space of a naturall day : either upon the old Sabbath, or upon the Sunday, or upon any other day of the weeke<sup>b</sup> :

<sup>a</sup> Tert. c. *Marc. li. 4. c. 12.* Cum de Sabbato dicit, omne opus tuum non facies in eo: dicendo tuum, de humano opere definit, quod quisque ex artificio, vel negotio suo exequitur, non de divino.

Opus autem salutis & incolumitatis non est hominis, sed Dei proprium. d August. c. *duas Epist. pelag. li. 3. ca. 4.* Christus nobis abstulit illud gravissimum multarum observationum jugum, ne carnaliter circumcidamur, ne pecorum victimas immolemus, ne Sabbato septeno dierum volumine redeunte, ab operibus etiam necessariis quiescamus, et cetera hujusmodi: sed ea spiritaliter intellecta teneamus, remotisque umbris significantibus, in rerum ipsarum quae significantur luce vigilemus. Ambros. li. 4. *Epist. 16.*

The Christian Church upon reasons formerly declared, makes the first day of the week a solemne festivall day; and servile labour, and secular negotiation is by the precept of the Church, prohibited upon this day: not because of the letter of the fourth Commandment, or because such labour is vitious or sinfull, and of the same quality with blasphemy, adultery, and theft: but so far forth onely, as the same is an impediment, to such religious & Evangelicall duties, as are commanded to be performed, upon the Lord's-day, by the precept of the Church: and so far forth also, as labour or secular actions doe hinder Christian people, or withdraw them, from the service of Christ, and from spirituall actions, necessary to their religious edification.

Now this is confirmed in manner following.

1 In the new Testament we reade of no prohibition, or negative precept concerning abstinence, and cessation from secular actions upon the Lord's-day, more than upon other dayes: *Et quod non prohibetur ultro permissum est*: That which is not prohibited is freely permitted, saith Tertullian d. Coron. mil. cap. 2.

2 The Catholike Church for more than six hundred yeares after Christ, permitted labour, and gave license to many Christian people, to worke upon the Lord's-day, at such houres, as

ff

they



they were not commanded to be present at the publike service, by the precept of the Church.

During the first 300. yeares after Christ, the Church lived in persecution, and Christians were not free to abstaine from labour, upon the Lord's-day, or upon other dayes, for great multitudes of them were bondmen to Pagan Masters: many were compelled to labour in Mines, and in Gallies, and to toile and drudge, at all times, when their cruell Lords commanded them. And we cannot finde in the whole Ecclesiasticall story, that Christian people did make it a matter of religion to forbear worldly labour upon any day of the weeke, when they were commanded the contrary by their Lords: neither were any tormented or made martyrs, meerely for this reason, That they refused to worke, or labour, or travell upon the Lord's-day: But if this had beene a sin of the same quality with blasphemy, adultery, and theft, they would rather have endured any misery which cruell tyrants could have laid upon them, than wilfully to have transgressed a prime divine morall Law. <sup>a</sup>

<sup>a</sup> Aug. de civ. Dei li. 22. c. 6. A Christo Deo non solum colendo verum etiam confitendo, tantam per orbem terrarum martyrum multitudinem metus revocare non potuit: non levis offensio animorum, sed immensarum variarumque poenarum, & ipsius mortis quæ plus cæteris formidatur.

After the three hundred yeeres, when Constantine the Great, by his Imperiall power, maintained Christian religion, and among many other religious constitutions, ordained the weekly

weekly observation of the *Lord's-day*: Rurall people had liberty to labour in their fields and Vineyards<sup>b</sup>, and none of all the holy Fathers of the Church, living in those dayes, or many yeares after reprooved the same, or held it a prophane thing.

In *S. Hieromes* dayes, and in the very place where hee was residing, the devouteſt Christians did ordinarily worke upon the *Lord's-day*, when the service of the Church was ended. For this Father in his Epitaph, or Funerall Oration of *Paula* reporteth, as followeth<sup>c</sup>:

*The (Lady) Paula her selfe with all the Virgins and Widowes, who lived at Bethlehem, in a Cloister with her, upon the Lord's-day, repaired duly to the Church, or House of God, which was nigh to her Cell: And after her returne from thence to her owne lodgings, She her selfe, and all her company fell to worke, and every one performed their taske, which was, the making of clothes and garments, for themselves and for others, as they were appointed.*

In *Gregory the Great* his time, it was reputed *Antichristian* doctrine, to make it a sin, or thing unlawfull to worke upon the old Sabbath-day, or upon the Sunday, or *Lord's-day*<sup>d</sup>.

In after times, both in the *East* and *West*,

me &c. Ita ut die Sabbati aliquid operari prohibeant: quos quid aliud quam Antichristi prædicatores dixerim, qui veniens, diem Dominicum & Sabbatum ab omni opere faciet custodiri.

<sup>b</sup> Cod. lib. 3. Tit. 12. c. d. fer. Constantinus. A. Elpidio. Hermenop. Ep. jur. Tit. 4. Tripas. hist. l. 1. c. 9. Beza in Cant. ho. 30. Ut autem Christiani eo die à suis quotidianis laboribus abstinerent præter id temporis quod in cætu ponebatur, id neque illis Apostolicis temporibus mandatum, neque prius fuit observatum, quam id à Christianis imperatoribus, ne quis à rerum sacrarum meditatione abstraheretur, & quidem non ita precise observatum fuit.

<sup>c</sup> Hieron. to. 3. Ep. 27. ad Eustoch. Die tantum dominico ad Ecclesiam procedebant, et unusquodque agnem propriam matrem sequebatur: atque inde pariter revertentes, instabant operi distributo, & vel sibi vel cæteris indumenta faciebant, p. 181.

<sup>d</sup> Greg. Mag. l. 11. Ep. 3. Peruenit ad.



in France, in Great Britaine, both in the dayes of Saxon and Danish Kings: rurall workes and labour, and other civill and secular negotiations, were prohibited and restrained, upon the Sunday or Lord's day, and upon other Festivall dayes. And this restraint was made, both by Regall and Imperiall Lawes, and likewise by Episcopall Synods. Reade the quotations in the Margine. <sup>b</sup>

<sup>b</sup> Novel. Leon. ca. 54. Statuimus quod Spiritui sancto, ab ipsoque in-

Ritu placuit, ut omnes in die sacro, quoque nostra integritas restaurata est, à labore vacent, neque Agricolaë, neque quicquam in eo alii, illicitum opus aggrediantur. Si enim qui umbram quandam atque figuram observabant, tantopere Sabbati diem venerabantur, ut ab omni prorsus opere abstinerent, quomodo qui gratiæ lucem, ipsamque veritatem colunt, hos eum diem, qui à Domino honore ditatus est, nosque ab exitii dedecore liberavit, non venerari par est?

Impp. Ludovic. & Lothar. Concil. Paris. 1. cap. 50. Iudæis carnalibus moris est, Sabbatum carnaliter observare: Christianorum porro religiosæ devotionis (quæ ut creditur ex Apostolorum Traditione, imo Ecclesiæ autoritate descendit) mos inolevit, ut ob memoriam Dominicæ resurrectionis, diem dominicum venerabiliter atque honorabiliter colant, quoniam eo die Deus lucem mundi condidit, eo die Christus à mortuis resurrexit, eo die Paracletum Spiritum sanctum Apostolis misit de Cœlis, eo die Manna pluit de Cœlo. Hæc & hiis similia liquido ostendunt, hunc diem cæteris diebus celebriorem, & venerabiliorem esse debere. Proinde nobis visum est, ut primum Sacerdotes, cunctique fideles summopere procurent, ut tanti diei debita observatio, religiosaque devotio, devotius exhibeatur. Quapropter specialiter & humiliter à Sacerdotibus Imperialis Majestas flagitanda est, ut ejus à Deo ordinata potestas, ob honorem et reverentiam tanti diei, cunctis metum incutiat, ne in hac sancta & venerabili die, *mercatus & placita*, & *Ruralia* quæque opera, nec non & quælibet *Corrigationes* ullius conditionis homines, facere præsumant: quoniam dum hæc agunt, & decus Christianitatis obfuscant, & nomen Christi blasphemantibus, locum amplius blasphemandi attribuunt: decet igitur ut eo die Christianus, Divinis laudibus, & non *Ruralibus* operibus vacet.

Carol. Mag. Turon. Concil. 3. cap. 40. Interdicatur ne mercata & placita ulquam fiant in die Dominico. Quapropter oportet omnes Christianos à servili opere, in laude Dei & gratiarum actione, usque ad vesperam perseverare. Ansegisus li. 1. cap. 139. d. Francor. leg. Carolus magnus in constitutionibus suis prohibet, ut mercatus die Dominico nullo loco habeatur.

Concil. Mülseon. 2. Can. 1. Custodire debemus diem Dominicam quæ nos denuo peperit, & à peccatis liberavit. Nullus vestrum *litium* fomitibus vacet, nullus causarum actiones exerceat, nemo sibi talem necessitatem exhibeat, quæ jugum jumentorum

jumentorum cervicibus imponat. *Estote omnes hymnis & laudibus Dei, animo corporibusque intenti: Si quis vestrum proximam habeat Ecclesiam, properet ad eandem, & ibi Dominico die, semetipsum precibus lachrymisque afficito. Sint oculi manusque vestrae, toto illo die ad Deum expansae. Ipse enim est dies requietionis perpetuus: ipse nobis per septimae diei umbram insinuatus noscitur, in lege, & Prophetis. Iustum igitur est, ut hanc diem unanimiter celebremus, per quam facti sumus quod fuimus.*

*Cabilonens. Concil. ca. 18. Instituiamus ut in ipso Dominico die ruralia opera, id est, arare, messes metere, exactus facere, vel quicquid ad ruris culturam pertinet, nullus penitus praesumat.*

*Turonens. Synod. Sub Carol. m. ca. 40. Interdicatur ne mercata, & placita usquam fiant in die Dominica, qua oportet omnes Christianos a servili opere, in laude Dei, & gratiarum actione usque ad vespertam perseverare.*

*Arelatens. Concil. Sub Carol. magno. Ne in Dominicis diebus publica mercata, neque causationes, neque disceptationes exerceantur: & penitus a rurali & servili opere cessetur, hiis solummodo peractis, quae ad Dei cultum & servitium pertinere noscuntur.*

*Antisiodorens. Concil. cap. 16. Non licet die Dominico boves jungere, vel alia opera exercere.*

*Moguntiac. Concil. Sub Carolo. m. cap. 37. Omnes dies Dominicos cum omni veneratione decrevimus observari, & a servili opere abstinere: & ut mercatus in eis minime sit, nec placitum ubi aliquis ad mortem vel poenam judicetur.*

*Rhemen. Synod. Sub Carolo. m. cap. 35. Ut diebus Dominicis secundum Domini praecipuum, nulla opera servilia quilibet perficiat: nec ad placita conveniat, nec etiam donationes in publico facere praesumat, neque mercata exerceat.*

*Concil. Dingfeld. apud Aventin. Annal. li. 3. Die festo solis, otio divino intentus prophanis negotiis abstineto. Qui hoc die vehiculariam aut huiusmodi operam fecerit, jumenta ejus publica sunt. Si contumax perrexerit, in servitutem redigatur.*

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### *De observatione diei Dominicae ex antiquis legibus & Synodis, Anglo-Saxonum, &c.*

*Ex Ina Regis Occid. Saxon. H. c. 3. Circa An. 688. Si servus operetur die Solis per praecipuum Domini sui, liber sit, & solvat Dominus mulctae nomine 30 s. Sin injussu Domini operetur, corium perdat (.i. flagelletur) vel flagellationem pretio redimat. Si liber ea die operetur, non mandante Domino, amittat libertatem, & in Sacerdotem poena duplex esto.*

*In H. Aluredi magni, Regis Angl. An. Dom. 876. Cum Gutharico Dinorum Rege primo editis, et in foedere Edovardi Regis filii Aluredi magni cum eodem Gutharico*



postea confirmatis, *scz. circa An. Dom. 912. Cap. 7. sic habetur sub tit. De operibus in die festo. Dein in textu.*

Qui in die Solis mercaturam egerit, mercem ipsam foris facito, & præterea si is Danus fuerit, 12. (nummi) oras, Anglus vero 30. sol. Liber, si in quavis festa die operatus sit, vel libertate sua exuatur, vel legis violatæ mulctam (quam *Lahslite* vocant.) Servus corium perdat, vel hoc precio redimat. Si Dominus servum suum ad aliquid operis in die festo cogerit, legem violatam apud Danos subeat, apud Anglos mulctam constitutam.

*Cap. 9.* Nemo sceleris reus (siqua vitari possit) in festivitate diei Solis afficiatur morte, ni in fugam se conjecerit vel repugnaverit: comprehensus autem teneatur, donec festivitas diei pertransierit.

*In ll. Regis Æthelstani. Cap. 24.* Nulla mercatura sit in die Solis: si quis hanc fecerit mercem foris facito, & etiam 30. solidis eluito.

*In ll. Eadgari Regis, Cap. 5. Circa An. Dom. 966.* Vnumquemque diem Solis quisque festum celebrato, ab hora nona diei Saturni (id est, tertia pomeridiana) usq; ad diluculum diei Lunæ, sub ipsa mulcta in Iudiciali libro designata. Quamlibet etiam diem Missalem prout indicta fuerit a Sacerdote, & indicta insuper jejunia omni cum religione unusquisque observato.

*In Canuti ll. Ecclesiast. Cap. 14. Circa An. Dom. 1026.* Festa & jejunia quisque observato, diei Solis celebritatem à nona (.i. hora tertia post meridiem) diei Saturni, usque in diluculum diei Lunæ, & alias omnes Missales dies prout fuerint imperati.

*Et Cap. 15.* Mercaturam etiam in die Solis & secularem quamlibet concionem (nisi magna provocante necessitate) strictius inhibemus; & à *Penatione* mundanisque omnibus operibus unusquisq; sedulus acquiescat.

*Et in ll. ejus secularibus, Cap. 42.* Nemo sceleris reus (siqua vitari possit) in festivitate diei Solis afficiatur morte, &c. totidem omnino verbis ut hic superius in *Fœdere Aluredi & Guthruni, Cap. 9.*

*Ed. Conf. cir. an. 1054. (in suis quæ extant legibus)* nihil aliud de diei Dominicæ observatione statuit, quàm (ut cæteri dies omnes Ecclesiæ) pax sua regia fungeretur: hoc est, ut immunis esset à fori jurgiis & secularibus aliis vexationibus, unde in *Cap. 3.* ait, Ab adventu Domini usque ad octabis Epiphaniæ, pax Dei & sanctæ Ecclesiæ per omne regnum. Similiter à septuagesima usq; ad octabis Paschæ. Item ab ascensione Domini usq; ad octabis Pentecostes. Item omnibus diebus quatuor temporum. Item omnibus Sabbatis ab hora nona, & tota die sequenti usq; diem Lunæ. Item vigiliis Sanctæ Mariæ, Sancti Michaelis, &c. Item omnibus Christianis ad Ecclesiam causa orationis euntibus, pax in eundo & redeundo sit eis, &c. Hæc eadem in *ll. Gulielmi Conquest.*

*In Concilio Cloveshovia sub Cuthbarto Archiepif. Dorober-  
nie, An. Dom. 747.*

*Cap. 14. De honore & observatione Dominici diei.*

Quarto decimo statuitur loco : ut Dominicus dies legitima veneratione a cunctis celebretur, sitque divino tantum cultui dedicatus, omnesq; Abbates & Presbyteri isto sacratissimo die in suis Monasteriis atq; Ecclesiis maneat, missarumq; solennia agant, omissisq; exterioribus negotiis ac secularium conventibus atque itineribus, nisi inexcusabilis quælibet causa urgeat religiosæ conversationis, ac bene vivendi normulam de sacræ Scripturæ eloquiis subjectis famulis prædicando insinuent. Sed & hoc quoq; decernitur quod eo die sive per alias festivitates majores, populus per Sacerdotes Dei ad audiendum Verbum Dei conveniat, Missarumq; Sacramentis ac doctrinæ sermonibus frequentius adsit.

*Inter Canones Egberthi Archiepiscopi Eboracensis, Circa  
An. Dom. 784.*

*Cap. 3. Item ut omnibus festis & diebus Dominicis unusquisq; Sacerdos Evangelium Christi prædicet populo.*

*Infra sub titulo de Sabbato.*

Deus Creator omnium creavit hominem in sexta feria, & in Sabbato requievit ab operibus suis, & sanctificavit Sabbatum propter futuram significationem passionis Christi & quietis in sepulchro. Non ideo requievit quia lassus esset, qui omnia sine labore fecit, cujus omnipotentia non potest lassari, et sic requievit ab operibus suis ut non alias creaturas quam antea fecerat postea fecisset. Non fecit alias creaturas postea, sed ipsas quascunq; fecit omni anno, usque in finem sæculi facit. Homines creat in animabus & corporibus, & animalia & bestias sine animabus. Omnis anima hominis à Deo datur, et ipse renovat creaturas suas, sicut Christus in Evangelio ait : Pater meus usque modo operatur, et ego operor. Christus pro nobis passus est in sexta ætate mundi in sexta feria, et reformavit perditum hominem passione sua, et operis miraculis suis requievit in sepulchro per Sabbatum, et sanctificavit Dominicum diem resurrectione sua. Nam Dominica dies prima dies sæculi est, et dies resurrectionis Christi, et dies Pentecostes, et ideo sancta est, et nos ipsi debemus esse spiritaliter Sabbatum Sabbatizantes, id est, vacantes ab operibus servitutis, id est, peccatis, quia qui facit peccatum servus est peccati. Sed quia non possumus esse sine peccatis, caveamus in quantum possumus et emendemus quicquid peccaverimus, demus bona exempla subditis nobis, et corrigamus nosmet ipsos & subditos, et exhortemur ad meliora jugiter. Amen.

Circa



Circa An. Dom. 1009. In Concilio Æmanensi Pambritanico Regis Ethelredi edicto ab Archiepiscopis Ælfeago Dorobern. & Vulstano Eboracensi, &c celebrato. Cap. 15:

Festivitatem diei Solis & ad eandem quicquid pertinet, ferventius quisque observato. A mercaturis & conventibus populi (puta secularibus & forensibus) à Venatione etiam & mundanis operibus in sancta illa die sedulus abstineto. *Hæc propemodum verbatim: sed in exemplo istius Concilii per antiquo ita exhibitur:* Dominicæ solennia diei cum summo honore magnoperè celebranda sunt, nec quicquam in eadem operis agatur servilis; Negotia quoque secularia, quæstionesq; publicæ in eadem deponantur die.

With the former Lawes and Edicts of Princes: and the Canons of Councils, our nationall Lawes and Statutes, and the Precepts and Canons of our Church<sup>a</sup>, accord very exactly, concerning abstinence from secular affaires, and the religious observation of the Lord's day, and of other Holy-dayes.

a Canon 13. An. 1603 sub regno R. Jacob. All manner of persons within the Church of England, shall from henceforth celebrate and keep the Lord's Day, commonly called Sunday, and all other Holy-dayes, &c. in hearing the Word of God read, in publique and private prayers, in acknowledging their offences to God, &c.

b Homil. of the place and time of Prayer pag. 124.

And wee consent likewise with the Catholike Church, concerning the freedome of Christian people, from the rigorous servitude of the Iudaicall Law: and the Statutes of our Nation, and our Canons, and our Homilies permit necessary worke, (the forbearance whereof, would bring notorious detriment) upon some part of Sundayes and Holy-dayes.

Our Homily saith<sup>b</sup>: This Commandement doth not binde Christian people so straitly as it did the Iewes, touching the forbearing of worke and labour in time of great necessitie.

Q. Eliz. Injunct. 20. All Parsons, Vicars and Curates, shall teach and declare unto the people, that they may with a safe and quiet conscience, after

after their common Prayer in time of Harvest, labour upon the Holy and Festivall dayes, and save that thing which GOD hath sent. And if for any scrupulosity or grudge of conscience, they should abstaine from working upon those dayes, that then they should grievously offend and displease GOD.

King Edward 6. Injunct. All Parsons, Vicars and Curates, shall teach and declare unto their Parishioners, that they may with a safe and quiet conscience in time of Harvest, labour upon the Holy and Festivall dayes, and save that thing which GOD hath sent. And if for any scrupulosity, or grudge of conscience, men should superstitiously abstaine from working upon those dayes, that then they should grievously offend and displease God.

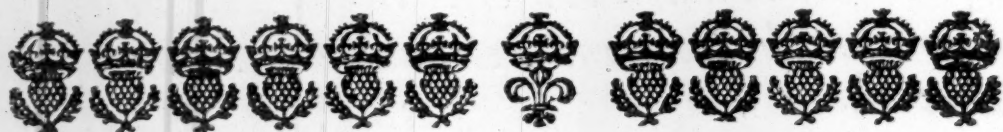
The Statute of King Ed. 6. An. 5. & 6. ca. 3. Provided alwayes, and it is enacted by the authoritie aforesaid, that it shall be lawfull to every husband-man, &c.

And in ancient times, the like was permitted.

e Concil. ap. Palatium Vernis. Sub Reg. Franc. Pipino. cap. 14. De die Do-

minico, quia persuasum est populis, de die Dominico agi cum caballis sicut bobus & vehiculis per itinera non debere, neque ullam rem ad victum præparari, vel ad nitorem domus vel hominis pertinentem ullatenus exerceri, quæ res ad Iudaicam magis quam ad Christianam observationem pertinere probatur, id statuimus, ut die Dominico quod antè fieri licuit, liceat. De opere tamen rurali, aratione, aut vineæ sectione, excussione vel sepe facienda, censuimus abstinendum, quò faciliùs ad Ecclesiam venientes, orationis gratia vacent.





## Observation the fifth, concerning the L O R D ' S Day.

*Abstinence*, or resting from secular labour and negotiation, and likewise from Pastime and Recreation upon the Holy-day, are considerable, *Either* according to their Relation to the Religious offices of the day: *Or* as they concerne the temporall welfare, comfort, delight, profit, and necessitie of man.

So far forth, as secular labour, and pastime, or recreation are impediments to sacred and religious duties, publike or private, to be performed upon the Holy-dayes, they are to bee avoided, and abstinence from them must bee used, according to the *equity of divine law, and the Precept of the Church*: *Otherwise* they are *sacrilegious*<sup>d</sup>, *Because* they are meanes to rob G O D of His honour, and to hinder the spirituall edification of Christian people.

*The* eating of certaine kindes of meats, was sinfull under the Law, because of a legall prohibition: *But* under the Gospell, the eating of all kindes of wholesome meats is lawfull, *Unlesse* the same be done intemperately, or contrary to the Precept of the Church or State,

<sup>d</sup> Cyril. in Ioan. li. 3. cap. 5. Eo gravius est peccatū, quò sanctiori tempore committitur. Idne est, o Christiane, celebrare diem festum, indulgere veteri, et inconcessis voluptatibus habenas laxare?

Athanas. ad African. pag. 730. Ne ipsam quidem Dominicam diem sanctissimi Festi, ulla in reverētia habuēre, quò minùs eo

ipso tempore, quo Dominus omnes ex mortis vinculis compedibusque afferuerit, homines ejus Ecclesie in vincula conijcerent.

command.

commanding abstinence and fasting : *In like manner* , working and labouring upon the old Sabbath day , was a sinne under the Law , because of Go D's positive precept : *But* under the Gospell , it is no sinne to worke or labour upon any day of the weeke , but then onely , when the doing thereof is an impediment to spirituall and religious offices , which by the generall commandement of the *Holy Ghost* , and by the subordinate precept of the Church , are to be performed upon the Holy-day.

*And* for this cause the Church of Go D prohibiteth them : *And* this Precept of the Church hath a two-fold obligation : *The* one arising from the quality of the object , or things prohibited ; *For* because abstinence from labour , and from recreation upon the Holy-day , is subservient to the exercise of Religious duties : *And* on the contrary , secular labour and pastime are impediments thereunto : *Therefore* , although in their proper quality they are not evill , yet *the use of them is to be forborne* , at such times and houres of the day , and in such manner , as the Precept of the Church commandeth.

*The* second obligation of the Precept of the Church , ariseth from the authoritie of the Commanders : *For* the Bishops and Pastors of the Church , are by office , *Stewards* , and subordinate Rulers , in the House of God ; having authoritie from C H R I S T , not onely to feed His flocke with wholesome doctrine , but to governe the same with holy precepts and Ca-



nons in matters of decencie, order, and edification. *And* it is the dutie of *Christian* people to obey them, *Heb.* 13. 17.

*Also* Kings and Princes are the *Lord's* Vicegerents, *Psal.* 82. 6. to governe and command His people, *Not onely in matters concerning humane society, But also in things concerning or appertaining to Divine Religion<sup>e</sup>.*

*e. Aug. e. Crescon. lib. 3. cap. 51. In hoc Reges Deo serviunt, sicut eis divinitus imperatur, in quantum sunt Reges, si in suo Regno bona jubeant, & mala prohibeant, Non solum quæ pertinent ad humanam societatem, Verum etiam quæ ad Divinam religionem. Idem Epist. 48.*

*f. Concil. Paris. 1. ca. 1. Specialiter & humiliter à Sacerdotibus, Imperialis Majestas flagitanda est, ut ejus à*

*Deo ordinata potestas, ob honorem, & reverentiam tanti diei, cunctis metum incutiat, nè in hac sancta & venerabili die, Mercatus & placita, & Ruralia quæq; opera, nec non & quælibet corrigationes, ullius conditionis homines, facere præsumant, &c. g. Aug. Epist. 166. Inter homines pœnas luit, et apud Deum sortem non habebit, qui hoc facere noluit, quod ei per cor Regis, ipsa veritas jussit. Ibid. Imperatores cum bonum jubent, per illos non jubet, nisi Christus.*

*And* it hath alwayes beene the honour of Religious Monarches, to confirme and ratifie the godly precepts and Canons of the holy Bishops and Pastors of the Church, by their regall and imperiall authority <sup>f</sup>: *As* appeareth by *Constantine* the Great, and by *Theodosius*, *Marcianus*, *Charlemaine*, *Lewis*, *Lotharius*, &c.

*Now* the holy Apostle commandeth obedience to Royall authority in things honest, religious, and just, and that, *for conscience sake*, *Rom.* 13. 5. *For* when they command Duties of this quality, *Per illos jubet Christus* <sup>g</sup>: *The Supreme Law-giver Himselfe, which is the Lord Christ, is the Prime Commander*, *Pro.* 8. 15.



# Concerning Recreation upon the Holy- dayes.

By Recreation wee understand, Sports, Pastimes, Musick, playing at some kindes of games, and bodily exercises, &c. used to refresh the body and minde of Man, after labour & serious actions<sup>a</sup>.

Recreations are of two sorts or kindes:  
1. Honest and Lawfull: 2. Vitious and unlawfull.

Honest and lawfull recreation is such, as neither is vitious, in respect of the matter and quality of the object: neither is accompanied with any evill circumstances. Vitious objects are such, as bee morally evill in quality: as excessive drinking, prophane, obscene, or scurrilous speaking, prodigall or fraudulent playing or gaming, &c.

Evill circumstances, are undue and unseasonable time: undecency in respect of place, persons, habit, or gesture: relation to some vitious end: excessive and immoderate action, disobedience to Lawes and superior authority, &c.

<sup>a</sup>Ex Seneca, Lucano, Statio: &c. Recreatio idem est quod restauratio, et reproductio. Et transfertur ad significandam intermissionem laboris, infirmitatis, lassitudinis: & refocillationem cum corporis, tum animi, ut quæ velut de novo videntur produci, & restaurari, dum a laboribus, morbis, molestiis velut feriantur, & quiescunt, viresque perditas resumunt.

*Thes. 1. All kindes of recreation, which are of evill quality in respect of their object: or which are attended with evill and vicious circumstances*



b Cyrill. *In Ioan.*  
 l. 8. ca. 5. Idne est,  
 ô Christiane, cele-  
 brare diem festum,  
 indulgere ventri, &  
 inconcessis volup-  
 tatibus habenas re-  
 laxare? &c. Eo gra-  
 vius est peccatum,  
 quo sanctiori tem-  
 pore committitur.  
 Concil. Toletan. 3.  
 can. 22. Irreligiosa  
 consuetudo est, quâ  
 vulgus per sancto-  
 rû solennitates &  
 festivitates agere  
 consuevit: populi  
 qui debent divinis  
 officiis intendere,  
 saltationibus, &  
 turpibus invigilant  
 canticis, &c.  
 Ephrem. *Syrus. f. d.*  
*fest. dieb.*

c Synops. *Pur.*  
*Theolog. Diss.* 21.  
 n. 58. Neq; tamen  
 omnis corporis re-  
 creatio, hic omni-  
 no prohibetur, ut  
 quæ etiam inter fi-  
 nes Sabbati est: sci-  
 licet, quæ cultum  
 Dei non impedit,  
 & sacris peractis,  
 honeste, decenter,  
 moderate, & sine  
 scandalo fit.

d Amb. d. *Paradis.* c. 8. Aug. c. *Faust. Manich.* li. 22. c. 27. e Lomb. *sent. li. 2.*  
*dist.* 38. & *in enod. Scholast.* Aquin, 1. 2. *quest.* 71. art. 6.

cumstances, are unlawfull, and to be refrained upon all dayes, and at all seasons. But if they be used upon the *Lords-day*, or on other Festi-  
 vall dayes, they are sacrilegious, because they<sup>b</sup>  
 rob *God* of his honour, to whose worship and  
 service the holy day is devoted: and they de-  
 file the soules of men, for the cleansing and edi-  
 fying whereof, the Holy-day is deputed.

*Thes. 2. Recreations honest and moderate*, such  
 as are neither vicious in quality or circumstan-  
 ces, may Lawfully be permitted, and exerci-  
 sed upon some part of the Christian Holy-  
 day<sup>c</sup>.

*Argument 1.* Recreations of this quality,  
 are prohibited by no just Law: either Divine,  
 Ecclesiasticall, or Politicke: and therefore they  
 are not finnes, because sin is the transgression of  
 some just Law, according to the definition  
 thereof, in holy Scripture, 1 *Iohn* 3. 4. *Mat.* 15.  
 3. *Rom.* 2. 23. & *Chap.* 7. 7. *Iam.* 2. 11. and ac-  
 cording to the Fathers<sup>d</sup>, and all the Doctors  
 of the Church<sup>e</sup>.

Vnlesse therefore the opposers of such re-  
 creations, bee able to demonstrate, that they  
 are prohibited, or repugnant to some just  
 Law, the same are not vicious or sinfull, and  
 they may lawfully bee permitted by superiors,  
 and exercised by subjects, and inferiors, upon  
 the Holy-day.

*Argument*

*Argument 2.* Secular and corporall labour, may lawfully be used, upon some part of *God's* Holy-day : namely so far forth as the same is not an impediment to the religious Offices of the day.

Therefore honest and moderate recreation, may likewise be permitted and used.

1 The antecedent is prooved in manner following.

1 No just Law, Divine, Ecclesiasticall, or civill, doth totally prohibite the same.

2 Many cases of urgent necessity require this : for the welfare of man himselfe, and of many creatures is preserved thereby.

3 In the time of the Old Law, the same was lawfull in many cases, *Mat. 12. 11*, &c.

4 The Apostolicall Primitive Church permitted this<sup>f</sup>, and all the Schoole Doctors, and the Canonists : and worthy Divines of our own part teach the same g.

<sup>f</sup> Reade before observat 4.  
<sup>g</sup> Beza in Cant. fol. hom. 30. p. 603.

2 The sequell and consequence of the Ar-

Vt autem Christiani eo die (Dominico) à suis quotidianis laboribus abstinerent, præter id temporis quod in catu ponebatur, id neque illis Apostolicis temporibus mandatum : neque prius fuit observatum, quàm id à Christianis imperatoribus, ne quis à rerum sacrarum meditatione abstraheretur, neque ita præcise observatum fuit. Zanch. in. 4. *Præcept.* Causa cur externa civilia opera vitentur in die festo, non est quod per se mala sint, contaminentve sanctificationem diei Festi : sed quia impedimenta sunt ne quis possit vacare præstandis iis, quæ Deus requirit in cultu suo externo, in festis & sacris diebus. Danæus *Ethic. li. 2. cap. 9.* Nobis Christianis non tanta, tamve severa & rigida cessatio (nempe ne laboremus in die Dominica) imposita est. Nam ex lege Constantini, licet serere & metere in die Dominica, si commodum sit. *Homil. Of the time and place of prayer. Pag. 124.* This Commandement doth not binde Christian people so strictly as it did the Jewes : touching the forbearing of works and labour, in time of great necessity.

gument



gument is builded upon this reason.

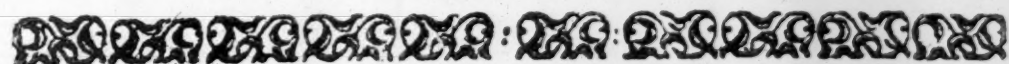
Secular and toilesome labour, upon the legall Sabbath, was literally and expressely prohibited, both in the fourth Commandement of the Decalogue, and also in sundry other passages of *Moses* his Law, and in the *Prophets*: and that with great severity. *Exod.* 31. 14. and *Chap.* 35. 2. *Ier.* 17. 27. And therefore the doing thereof was a direct and expresse transgression of the Sabbaticall Law.

But honest and moderate recreation was not prohibited, either in the Law, or in the *Prophets*, in literall and expresse termes: and if it were forbidden, the same was done collateral-ly onely, or by consequence.

c G.W.d. Sab. pag.  
98. The reason why  
the workes of our  
ordinary vocation  
are forbidden us  
upon the Sabbath,  
is not that they are  
unlawfull in them-  
selves: but because  
they destroy the  
rest, and take up  
the minde that it  
cannot bee imploied  
in Gods businesse.

Now that which is directly and by name prohibited by any Law, is more unlawfull than those things which are concluded by inference onely, to be repugnant to the Law. If then secular labour is not simply unlawfull on the Holy-day, although it were expressely named in the Law: then civill recreation, not prohibited in termes, neither yet by any necessary consequence from the Law, cannot be simply unlawfull.

The



*The Tenent of the Novell-Sabbath Teachers,  
concerning labour and recreation upon  
the Sunday.*

I. D. We must know that the Lord's-day must containe 24. houres, all which must be dedicated to Him, *that so* his blessing may be more plentifully powdered downe upon us. We are to know that the Sabbath containeth 24. houres, aswell as any other day, and therefore the night must be spent in an holy rest also : not but that man is allowed to take sufficient sleepe : but his sleepe is to be seasoned with the sweetnesse of former exercises, and his dreames <sup>c</sup> to have some tast of Religion, more than at other times.

Now G o d biddeth us keepe the whole seventh-day : for he would have us give as long a day to him, as he hath given to us.

D. B. d. Sab. p. 262. Vpon the Lord's-  
H h day

<sup>c</sup> Tho. Chartw.  
Com. in Eccl. ca. 5.  
Quod si in die Do-  
minico mens no-  
stra, in piis exerci-  
tiis tota defixa es-  
set, eadem inter  
dormiendū recur-  
rerent. Neq; enim  
cōtemnendū quod  
Philosophus in E-  
thicis docet, justum  
ab injusto, non  
sōmno sed insom-  
nio discerni



day, we ought to rest, from all honest recreations, and lawfull delights, Pag. 274.  
*From talking of recreations.*

*E.E.* p. 107. Recreation belongs not to rest, but to labour, and it is used that men may by it be made more fit to labour, & therefore it must be granted on dayes of labour, (and not on the Sabbath-day.)

*I.D.* p. 140. If men will allow their servants recreation, let them allow part of their owne time, & be liberall in that which is their owne, and not in that which GOD hath not given them warrant to bestow on their servant.

*G.W. of the Sabbath, Chap. 4* GOD requireth in the Commandement that we rest the whole day, and keepe the whole day holy: for if he had meant but a part, he could have said so much: but in that he requireth a day in the Commandement, he putteth it out of question.

Every one of thy dayes hath twenty foure houres: and therefore hee must have so many to his day: or else thou hast more than six dayes given thee: or  
 if

if not given, then thou takest it as *Hophni* did the flesh, and then thou robbest *GOD* of part of his day, and so thou committest theft.

*Ib. pag. 58.* It is the Sabbath of the Lord thy God: and take heed how thou wrong him, and curtel his day, as *Hannun* did *David's* servants garments, *2 Sam. 10. 4*

Pag. 60. Neither yet is this sufficient to keepe the Sabbath-day from morning to night, &c. But wee must keepe the night also, for it is a part of the day naturall: for so *Moses*, *Gen. 1.* accounteth the evening and the morning but one day:



*The rigid Tenent of some Sunday-Sabbatizers.*

*Tho. Rogers* Prefat. before the Articles.

I have read, and many there be alive which will justifie it, how it was preached in a Market Towne in Oxfordshire, that to doe any servile worke or businesse on the *Lord's-day*, is as great a sinne, as to kill a Man, or to commit adultery.

It was preached in *Summerset-shire*, that to throw a bowle on the Sabbath-day,

H h 2

is



is as great a sinne, as to kill a man.

It was preached in *Norfolk*, that to make a Feast, or wedding-dinner on the Lord's-day, is as great a sinne, as for a father to take a knife and cut his childe's throat.

*E. W. d. Sab. p. 81.*  
take heed unto thy  
soule, and as of all  
sins, so especially  
of this sin of Sab-  
bath-breaking: be-  
cause of all other it  
most separateth the  
soule from God.

It was preached in *Suffolke* (I can name the man, & I was present when he was convented before his Ordinary for preaching the same) that to ring more Bells than one upon the Lord's-day, to call the people to Church, is as great a sin as to commit murther.



*Arguments used (or rather abused) by these new Law-makers, in confirmation of their Tenent.*

*Argument 1.* The Law of the fourth Commandement prohibited recreation upon the whole Sabbath-day to the *Jewes*: but the same Law bindeth us Christians.

That Law prohibited servile worke: and worke, and recreation are equall

equall impediments to the sanctifying of the Sabbath.

2 The same Law is in force amongst Christians, because it is a morall Law, one of the tenne Commandements: and the observation of it was enjoined with as much severity, as the observation of any other precept.

*Ansiv. 1.* I finde no formall or expresse prohibition, either in the Text of the fourth Commandement, or in any other sentence of *Moses's* Law, simply restraining the *Iewes* and *Israelites* from the use of honest recreation upon their weekly Sabbath-day.

*Secondly*, One principall end, and necessary use of the old Sabbath was: to refresh and recreate people after toile and hard labour. *Exo. 23.12.* Six dayes thou shalt doe thy worke: and on the seventh day thou shalt rest: that thine Oxe and thine Asse may rest, and the sonne of thine hand maid, and the stranger may bee refreshed, *שבתו ירעהו, ונאכלו.*

But if all civill recreation had absolutely beene denied the *Iewes*, upon every part of their weekly Sabbath, which continued foure and twenty houres, *Levit. 23.32.* This had been rather an heavy burden, than a recreating and refreshing of people. For it is more grievous for people to sit still in one place so many

Hh 3 houres,



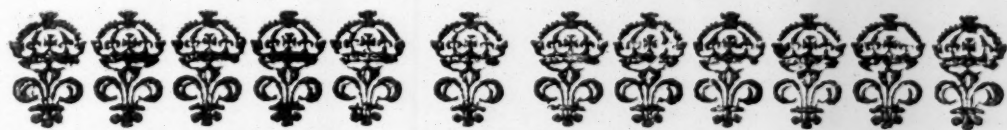
a Rabbini in ערן  
עלה. Hebraeis  
in die Sabbati, ali-  
isque diebus festis,  
alium librum vol-  
vere non licet, quā  
librum legis.

b Orig. *ἐν δὲ χρόνῳ*  
*lib. 4.* Unusquisque,  
quo habitu, quo lo-  
co, qua positione,  
in die Sabbati in-  
ventus fuerit: ad  
vesperam usque de-  
bet permanere. *Id.*  
*in Num. Hom. 23.*  
In Sabbato unus-  
quisque sedet in lo-  
co suo, & non pro-  
cedit ex eo. *Synes.*  
*ap. ad Euopt.* Cum  
exorta tempestate  
peracta esset dies  
parascheues, & ves-  
pere, decedente so-  
le, Iudæi qui nautæ  
erant, Sabbatum  
inchoarent: qui cla-  
vum tenebat, mox  
ut solem reliquisset  
terram coniecit, &  
relicto clavo pro-  
sternit se, seq; cuiq;  
calcandum exhibuit. Rati autem navigantes, id ex desperatione cum fecisse, omnes  
consternebantur: cum autem causam accepissent, quidam gladio evaginato necem  
eidem intendebant. Ille vero immobilis, librum legebat legis, &c. sicque tota nocte  
cum sequenti die, sedit Iudæus otiosus. c Buxtorf. *Synag. Iud. cap. 18.* Iunioribus  
permisum est, ut tempore Sabbati, spaciando, currendo, saltando sese oblectent: si  
in honorem Sabbati faciant.

houres, and to have the body and minde exer-  
cised with no variety of action: *But* onely in  
reading *Deuteronomy* <sup>a</sup>, or other parts of *Mo-  
se's Law*, which ordinary persons understood  
not, *Then* to travell and labour in their ordina-  
ry businesses. *Now* we reade in *Exod. 16. 29.*  
this branch of the old Sabbath Law: *Abide ye  
every man in his place: let no man goe out of his  
place on the seventh day.* And *Origen* saith <sup>b</sup> of  
the *Jewes*: That in whatsoever habit, or place,  
or posture of body they are in, upon their Sabbath-  
day, in the same they must continue untill the  
evening.

*Thirdly*, The *Rabbins* out of their *Talmud*  
affirme <sup>c</sup>: That under the old Law it was per-  
mitted young people to recreate and disport them-  
selves upon some part of the Sabbath, with run-  
ning, or leaping, or dancing: provided, that this  
were done in honour of the Sabbath.

*Conclus.* It is not then a certaine truth, that  
honest and sober Recreation was universally  
prohibited by the law of the fourth Comman-  
dement. *And* therefore one cannot necessa-  
rily conclude from thence, the unlawfulness  
of all civill recreation, upon the *Christian Ho-  
ly-day*.



*A second part of the Answer.*

If it were granted, that the old Sabbath Law prohibited all civill recreation, &c. *This* concludeth not against recreation upon some part of the *Christian* Holy-day, for these reasons:

1 *The old Sabbath law* was positive and temporary, obliging *Jewes* and Profelytes, untill the time of the Gospell, and then ceasing. *Readeth* this demonstratively proved before, pag. 34, &c.

Ambros. li. 4. ep. 16.  
Cum Sabbati ignava otia, & corporalis superflua destrueret circumcisionis (Christus.)

2 *The LORD's Day* succeedeth not the Legall Sabbath, by Divine institution, in respect of the old forme of observation: *to wit*, in length and continuance of houres: *Nor yet* in the rigor and strictnesse of externall Rites. *For* there is no prooffe hereof in any passage or sentence of holy Scripture: *Nor* in the Tradition of the Ancient Catholike Church: *neither* is there any ground of reason for it.

*The* continuance of the old Sabbath, the just space of foure and twenty houres: *And* the strict forme of rest from worldly labour and negotiation, were types and figures of things to be fulfilled under the Gospell: *And* they were expressely commanded in the old Law: but the limitation of the time, and houres of the day, for divine worship, and Church duties:



ties : and likewise the Rule, for outward rest, and cessation from secular labour, and from play and pastime under the Evangelicall State, are all of them ordered and appointed by the Rulers of the Christian Church, according to such generall Canons, as the *Holy Ghost* hath set downe in the Scripture. *Reade before pag. 100.* And therefore in the new Covenant, we are not subject to the *rudiments of the old Law*: And even as, although the Sacrament of Baptisme succeedeth, and is used in the place of Circumcision, Yet we forbear not the administration thereof, untill the just number of eight dayes: So likewise we are free from the legall observance of such a just quantity and number of houres, as was commanded the *Jewes* by the old Law, for the continuance of their weekly Sabbath dayes rest. *Reade before pag. 216.*

*Another branch of Sunday Sabbatarians doctrine: That to labour or to use any civill recreation on the LORD's-day, is a sinne of as evill quality, As Murther, Adultery, Incest, False witnesse, Theft, &c. Vpon these two false and absurd grounds First, because the same is a sinne against a Commandement of the first Table of the Decalogue. Secondly,*

condly, Because it was punishable with the same penaltie of death, as murder and adultery were punished. *Exod. 35. 2. Numb. 15. 36. with Deut. 22. 22.*

*Ans<sup>w</sup>. 1.* The Antecedents of both the reasons are denyed upon these grounds following.

*First*, To labour, or to use civill recreation upon some part of the *Lord's*-day, and in such manner as the Law of the Church, and of the State permitteth, *is* no sinne; and therefore it is not a transgression of any precept of the first Table of the Decalogue.

*Secondly*, It is impossible for these superstitious Law-givers to make demonstration, either out of holy Scripture, or sound reason, or testimony and authority of approved witnesses: *That* it was a capitall crime, in the time of the old Law, for *Iewes* and *Profelytes*, to use sober and honest pastime and recreation upon some part of their Sabbath-day: or within the space of any of the foure and twentie houres, during which, their legall Sabbath continued.





Against the sequele of the former Argument,  
I shall oppose these positions following.

Thes. 1. All finnes against the Commandements of the first Table of the Decalogue, are not more vicious in quality, nor of greater guiltinesse before GOD, Than some sins against the precepts of the second Table.

Thes. 2. Some finnes, and some transgressions of precepts of the second Table, are more grievous and hainous, in quality, guiltinesse, and effect, than some finnes and transgressions of the Commandements of the first Table.

Thes. 3. Sinnes against the second Table, being lesse in respect of their materiall object, doe many times, by reason of malice in committing, and by aggravating circumstances, become more deadly, than some kindes, or actions of superstition, idolatry, infidelity, distrust in God, neglect of Divine Service, &c.<sup>a</sup>

<sup>a</sup> Aquin. 1. 2. quest. 73. ar. 5. Quod peccata spiritalia sunt majoris culpæ quam peccata carnalia, non est sic intelligendum, quasi quodlibet peccatum spiritale sit majoris culpæ, quolibet peccato carnali: Sed quia considerata hac sola differentia spiritualitatis & carnalitatis, graviora sunt, cæteris paribus. Medina. 1. 2. q 73. ar. 4. Comparationes peccatorum fieri debent, si cætera sunt paria. Vasq. 1. 2. q 73. ar. 3. Peccatum inferioris speciei, & ex objecto minus grave, dici potest aliquandò majus alio superioris speciei, propter circumstantias: Vel propter rationem voluntarii: vel quia majus nocumentum infert. Conrad ib. in Thom. Non intelligitur quod quodlibet spiritale sit majoris culpæ (id est, imputetur ad majorem pœnam, & habeat majorem reum, & aversionem, & inordinationem) quolibet peccato carnali: quia hoc non est verum. Invenitur enim aliquod spiritale quod est solum veniale: & invenitur carnale quod est mortale grave: & quandoque potest carnale esse ex deliberatione, & certa malitia, & spiritale ex surreptione: Sed intelligitur cæteris paribus, ut quod sit paritas in objecto, & paritas voluntatis.

Thes.

Thes. 4. In comparing of sinnes, we must alwayes proceed in manner following, that is: Compare foule sinnes of either Table, with foule sins: like sinnes to like, both according to the materiall object: and according to malice and wilfulnesse, and other circumstances in the offenders<sup>b</sup>.

These things being premised, it will appeare by many examples, and sentences of holy Scripture, that my former Positions, concerning the equality, and inequality, parity, or imparity, of the sinnes of either Table, are undoubtedly true.

Genes. 18. 11, &c. *Sarah* sinned against the first Commandement of the first Table of the Decalogue, not beleaving<sup>c</sup> G O D's promise revealed by the Angell, That *she being then waxed old, and her Lord also, should of a surety beare a childe.*

<sup>b</sup> Tertul. ad uxor. lib. 2. cap. 3. Omne delictum voluntarium, in Domino, grande est.

<sup>c</sup> Ambros. ep. 36. Sara quia risit incredulitatis coarguta est.

2 Sam. 12. 4. A certaine rich man, sinned against the second Table: For this rich man had exceeding many flockes and herds: But the poore man had nothing, save one little Ewe-lambe, which he had bought and nourished up, &c. And there came a traveller unto the rich man, and hee spared to take of his owne flocke, and of his owne herd, to dresse for the way-faring man, that was come unto him: But tooke the poore mans lambe, and dressed it for the man that was come unto him.

Now if we make comparison betwixt these two former sinnes, whereof the one was a transgression of a Precept of the first Table, and the



other of the second, *the rich mans sinne* was damnable and mortall, 2 *Sam.* 12. 5. *The sinne of Sarah*, being onely of infirmitie, was corrected with a checke onely of the Angell, and without further punishment.

*Deut.* 32. 51. *Num.* 20. 24. and Chap. 27. 14. *Moses and Aaron trespassed against the Lord* (by distrust in His Word and power) *at the waters of Meribah-kadesh, in the wilderness of Zin in the strife of the congregation: they did not sanctifie Him at the water, before the people.*

1 *Kings* 21. King *Ahab* consented to the murder of *Naboth the Iezreelite*, and when *Naboth* was dead, he tooke possession of his Vineyard, *verse* 16.

This *sinne of Ahab* being against the second Table, was damnable in an high degree, and it brought destruction upon himselfe, and it was the cause of utter ruine to all his posteritie, 1 *King.* 21. 21, 22.

But the trespasse of *Moses and Aaron* against the first Table, was an occasion to impeach their entrance into the Land of *Canaan*, but it neither hurt their posteritie, neither deprived themselves of *God's* eternall love, and grace.

The *man of God*, being seduced by an old Prophet, disobeyed an expresse Commandement of *God*, which was against the first Table of the Decalogue: 1 *King.* 13. 21.

*Absolon* sinned against the second Table, in rebelling against his Father *David*: and by  
lying

*lying with his Fathers Concubines, in the sight of all Israel, 2 Sam. 16. 22.*

*I suppose* our new Sabbath-masters will acknowledge that the latter sinne being against the second Table, was many times more foule and hainous, *Than* the sinne of the man of God.

*Lastly*, the most vertuous and holy people living, are sometimes over-taken with finnes against the first Table: namely, with some sins of omission: and with finnes of infirmity, ignorance, surreption, &c. with some impatience, unthankfulness, pride of heart, distrusting, and doubting in *God's* providence: *As* wee may observe in the examples of *Iob*, and *David*, and *Ezechiah*, &c. But notwithstanding such sins, these just persons continue in *God's* favour, and in the state of grace: and these finnes of ignorance, infirmity, surreption, and sudden passion, are not imputed unto them, neither doe they make them guilty of *God's* eternall wrath, (according to the law of the Evangelicall covenant: but they stil remaine actually righteous<sup>a</sup>, in the sight of *God* and men.

*But* on the contrary, if a just person become a willfull transgressour of any maine precept of the second Table: and continue therein, without actuall repentance: The Spirit of *God* saith, *Ezek. 18. 24. All the righteousness that he hath done, shall not be remembered, In his trespass that he hath trespassed, and in his sinne that he hath sinned, in them shall he die.*

Ii 3

Now

<sup>a</sup> Aug. in *Psal. 11.*  
Peccatum non imputatur, & tanquā non fuerit operatus, accipitur. *Id. c. duas Epist. pelag. lib. 3. cap. 3.* Quamvis Diabolus sit author & princeps omnium peccatorum: Non tamen filios Diaboli faciunt quæcunq; peccata. Peccant enim & Filii Dei, quoniam si dixerint se non habere peccatum, seipso seducunt, & veritas in eis non est.



Now from the premises these conclusions are inferred :

1 That some finnes against precepts of the first Table are compatible with grace : and some sins of the second Table are repugnant to the state of grace<sup>b</sup>.

<sup>b</sup> Aug. d. civ. Dei. li. 21. cap. 26. Si quis Christianus diligit meretricē, eique adhærens unum corpus efficitur, jam in fundamento non habet Christum.

Cyprian. d. Patient. Adulterium, fraus, homicidium, mortale crimen est

2 Sins against the first Table, are not universally greater or fouler, than all sins of the second Table: neither are many offences against the Law of the first Table, equall in malice and guiltinesse, to some transgressions of the Law of the second Table.

Therefore it is a false and prodigious paradox, for any one to maintaine: that *to dresse a wedding dinner on a Sunday*, or, *to throw a bowle*, or *to ring more bells than one*, is a more enormous crime, than for a Disciplinarian brother to lye with his maide, or neighbours wife: or for a Father to take a knife and wilfully to cut his childes throat : these, and such like positions, grounded upon this principle, that all sins against the first Table of the Decalogue, are greater than any sins of the second Table : or at leastwise all finnes of the first Table, are as foule and damnable as any sin of the second Table ; are not onely false and absurd, but pernicious and pestilentiall : for from hence it will be consequent, that swearing a rash oath, is a crime more hainous and detestable : then for a son to rebell against his father : or for a servant to poyson his Master, &c.



*A second orthodoxall Position, against the  
sequell of the former Sabbatarian Argu-  
ment.*

*Thes. The penalty of temporall death inflicted  
by God or Man : or annexed to a divine Precept,  
doth neither argue the same to be simply and perpe-  
tually morall : neither doth it argue that the trans-  
gression of such a Precept, against the Law of the  
first Table, is morally as evill, as to transgresse  
some Commandement of the second Table.*

1 The contempt of voluntary omission of  
Circumcision, was capitall, in the Old Law,  
*Gen. 17. 14. The uncircumcised manchild, whose  
flesh of his fore-skin is not circumcised, that soule  
shall be cut off from his people, hee hath broken my  
covenant.* Now this forme of speech, to be  
cut off from his people, signifieth temporall  
death, *Exod. 12. 15. & Chap. 31. 14. Numb.  
9. 13.*

2 The touching of the Mount, at the time  
of giving the Law, was punishable with death.  
*Exod 19. 12. Whosoever toucheth the Mountaine  
shall dye.*

*Lev. 16. 2. Speake to Aaron, that hee come not  
at all times into the holy place, within the vaile  
before the Mercy-seate, which is upon the Arke,  
lest he dye.*

*Numb.*



Num. 4.15. *The sonnes of Korah shall come to beare it (the Sanctuary) but they shall not touch any holy thing lest they dye.* Ib. v. 17.20. *The Koathites shall not go into see when the holy things are covered, lest they dye.* Lev. 10.1,2. *Nadab and Abihu, the sonnes of Aaron, &c. offered strange fire before the LORD, which he commanded them not : and there went out a fire from the Lord and devoured them, and they dyed before the Lord.* 2 Sam. 6. 6. *Vzza put forth his hand to the Arke of GOD, and tooke hold of it, for the Oxen shooke it.* 7. *And the anger of the Lord was kindled against Vzza, and GOD smote him there for his error, and there hee died by the Arke of God.* Exod. 12.15. *Whosoever eateth leavened bread, from the first day, untill the seventh day, that soule shall be cut off from Israel.* Num. 9.13. *The man that is cleane, and is not in a journey, and forbeareth to keepe the Passeover, even that soule shall be cut off from his people, because hee brought not the offering of the Lord in his appointed season.* Deut. 17.12. *The man that will not hearken to the Priest, that standeth to minister there before the Lord thy God, or unto the Iudge, even that man shall dye, and thou shalt put away evill from Israel. And hee smote the men of Bethshemesh, because they had looked into the Arke of the Lord : even hee smote of the people fifty thousand and threescore and ten men.* 1 Sam. 6.19.

Now these former instances, and examples declare, that the penalty and death inflicted up-  
on

on offenders under the Law, for transgressions against God himselfe, doth neither argue, that all offences punished in this manner, were sins against the naturall morall Law : nor yet that all offences against the first Table, are as hainous, or more enormous, than many sins against the second Table. And therefore although the doing servile worke upon the old Sabbath, was capitall under the Law, *Exod. 31. 14. & Chap. 35. 2.* Yet notwithstanding the fourth Commandement in respect of the speciall object thereof, was positive and temporary.

Lastly, all the rigid ordinances which our *Sunday Sabbatarians*, impose upon Christian people, are meere Iudaicall traditions: for they are grounded upon no Divine Law, morall or Evangelicall: nor upon any just and reasonable ordinance, Ecclesiasticall or Civill. And therefore these authors are most presumptuous in laying such burdens upon mens consciences: to wit, that it is a sin against *God's Morall Law*, of the same quality with adultery, &c. *In the Harvest time<sup>b</sup>*, after evening service, to shooke or rake any corne. A *Tailor or Shoo-maker*, upon paine of damnation, may not bring home a sute of apparell, or a paire of bootes or shooes upon Sunday morning. A man being in health may not send out of his owne house, *to fetch a pint or quart of wine<sup>c</sup>*: A sick person may not play at any kinde of game upon any part of the day: servants having laboured hard all the

K k

weeke,

<sup>b</sup> D. B. d. Sabb.

To rest upon the Sabbath, is so necessary that the necessity of Harvest will not excuse our working before God, *Exod. 34. 21.* Though the corne bee in danger, yet better were it for us that it should rot on the ground, then for us by carrying it in, with the breach of the Sabbath, to treasure up unto ourselves wrath, *Ro. 1. 5. p. 148.*

<sup>c</sup> E. E. On the Commandements, pag. 103.

<sup>c</sup> E. E. pa. 106. If they bee in health or strength of body, they are not to go or send for such things, &c.



d *D.B.p. 262, &c.*

*E.E.p. 106, 107.*

May not sicke persons use lawful recreation, as Chess-playing on the Sab.

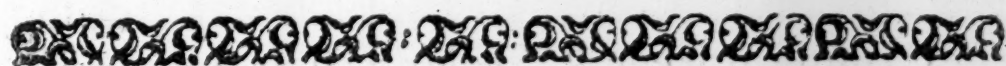
No, if they be extremely sick, they are rather to give themselves to prayer: if they be not so dangerously sick they need it not, &c.

*G.W.d. Sab.p. 122* nor unto our fields to walke in.

e *D.B.p. 148.* By breach of the Sab.

(by carrying corne) ye treasure up wrath, against the day of wrath, and of the declaration of the just judgement of God, &c. Rebellion is as the sin of witchcraft *Id. pag. 281.* The Lord hath declared what kinde of rest he requireth of us, the height, and the bredth, and the depth, and the length, and the full measure of it. And the Lord requireth all and every one of us, from the beginning to the end of our lives, without intermission, under the paine of everlasting damnation: as is alleaged by the Apostle, *Gal. 3. 10.* Cursed is everyone that continueth not in all things which are written in the Booke of the Law to doe them.

weeke, if they leape, or shoot, or run, or wrestle, or use any pastime after evening prayer<sup>d</sup>: nay, if people doe only speake, or discourse of any secular affaires: or of any pastimes or sports; and if a Porter bring a letter upon a Sunday morning before Service, which came late to his hand on Saturday night: all such people transgresse the Christian morall Sabbath of the fourth *Commandement*; and commit a sin of like quality, with adultery, fornication, theft, slander, oppression, disobedience to parents, rebellion to Princes, sedition in the State<sup>e</sup>, &c.



*An Argument against Recreation out of  
Esay 58.13.*

R. B. *Light of faith*, Pag. 155. The Lord  
saith, that the Sabbath is then consecra-  
ted as holy, when wee neither doe our  
owne wayes, nor finde our owne pleasure,  
nor speake our owne words.

Vnder those words, *The finding our  
owne pleasure*, is condemned all recreati-  
ons, though they be honest, and lawfull  
at other times: unlesse you call those on-  
ly recreations, of which the Apostle S.  
James speaketh, Chap. 5. vers. 13. *If any be  
merry let him sing Psalmes.*

*Ans<sup>r</sup>.* The Prophet Esay his words are:  
*If thou turne away thy foot from the Sabbath,  
from doing thy pleasure<sup>a</sup>, on my Holy day and call  
the Sabbath a delight, the holy of the Lord, hono-  
rable: and shalt honour him, not doing thine owne  
wayes, nor finding thine owne pleasure, nor speak-  
ing thine owne words, &c.*

These words of Esaias have a *literall sense*,  
and a *spirituall sense*.

According to the *literall sense*, the *Jewes*

K k 2

were

I. B. *societ. of Saines.*  
pag. 161 Not do-  
ing thy pleasure on  
my Holy day. E-  
say 58. 13. Mine  
pleasure signifying  
sometimes any  
manner of sinfull  
delight, agreeable  
to our corrupt na-  
ture, as 2 Tim. 4. 1.  
*Lovers of pleasures*  
sometimes honest  
delights, serving  
for the solace and  
comfort of man's  
life, Gen. 49. Gi-  
ving pleasure for a  
King.

G. W. d. Sab p. 123.  
The Prophet hath  
given us a true pat-  
terne of a Sabbath,  
which every Chri-  
stian is bound to  
observe.

a Heb פנך  
נשך Sept. μή  
τοιαύτῃ τὰ θελήμα-  
τά σου Vt non faci-  
as voluntates tuas.  
Chal. כפך No-  
cessitates tuas. La-  
tini omnes, volun-  
tatem, vel volun-  
tates tuas.



וְרָכִיךְ Vias  
Eus.

were prohibited on their Sabbath-day, doing their owne workes <sup>b</sup>. Seeking their owne will, and speaking their owne words. The Hebrew word רָצוֹן which is translated *Pleasure*, signifieth will and desire, purpose, and delight: and the *Chaldy Paraphrast*, translates it, *necessities*: and the *Greeke* and *Latine* Translators, *thine owne will*, or *thine owne wils*.

Now the *Jewes* owne workes, pleasures, wils, and words, were such as were repugnant to the positive Law of the Sabbath, then in force.

This sentence therefore of *Esaias*, obliged the *Jewes* <sup>c</sup>, according to the legall meaning of the words.

<sup>c</sup> Mr. Greeneham of the Sab. p. 312. These words of Esay 58. are spoken to the present state of the *Jewes*, as when they were, and not properly to the *Gentiles*, but as they may see their estate in the *Jewes*: in which respect it may bee profitably applied to the *Gentiles*: but evident it is, that here properly it was spoken to the *Jews*. For in this place the prophet sharply reprehended them, because they kept not their fastings and Holy-dayes aright.

2 The spirituall sense of the Prophets words, is, that every servant of God, both *Jew* and *Gentile*, must observe a spirituall Sabbath throughout the whole course of his life: and he must *rest and abstaine*, from all desires, lusts, pleasures, words, and workes, which are his owne by pravity and corruption of nature, evil custome, &c.

But this mandate obligeth not Christians to observe the externall forme of legall and Iudaicall keeping the Sabbath.

My answer then, to the objection against honest recreation out of *Esaias* is, That the spirituall duty commanded in the mysticall sense of the Prophet, concernes Christians, and not the legall sense. That is, Christians are obliged by this Scripture, to observe a spirituall

all Sabbath<sup>a</sup>, not upon one onely day of the weeke, to wit Sunday: but every yeere, and day, and houre of their life<sup>b</sup>: and during this Sabbath, that is, during their whole life, they must highly esteeme and honour, and take great delight in their spirituall Sabbath, that is, in *Christ*, and in an holy and godly life: and they must not violate or prophane their spirituall Sabbath<sup>c</sup>, by doing their owne workes, speaking their owne words, and thinking their owne thoughts, to wit, such *words, works, & thoughts, as are their owne by corruption of nature, and which are not seasoned with grace.*

But unlesse the Sabbatarians bee able to prove, that modest and honest recreation, is a worke of uncleannesse, and a fruit of the flesh like unto fornication, drunkennesse, pride, envie, &c. they in vain urge this text of *Esay* to prove, that all recreation is vicious upon the Christian Holy-day. For it is inconsequent to say, thoughts, words, and actions proceeding from the corruption of Man's nature, are vicious:

celebrent: vult etiam iram ac furorem vincere, & fores, & repagulum linguæ apponere. In *Esay* 58. li. 5. Procop. in *Esay* 58. Est Sabbatum secundum Deum celebrare, à propriis operibus voluntatibusq; abstinere, &c. Sabbata delicata, quæ molesti reluctantisque animi nihil habent adversus Deum ut *pharaoh*, &c. Vult linguam nos & iracundiam cohibere. Hieron. *Esay* 58. Lege præceptum est ne in Sabbatis opus servile faciamus, ne accendamus ignem, ut in uno sedeamus loco: Quod si juxta literam accipitur, penitus impleri non potest, &c. Ex uno igitur mandato, quod juxta literam impossibile est, & cætera cogimur spiritualiter intelligere, &c. Qui facit peccatum servus est peccati: ne onus portemus in Sabbato, quale portabat qui dicit, iniquitates elevatæ sunt super caput meum, quasi onus grave aggregatæ sunt super me. Ne nos voluptas & libido corporis succendant: qui quiescit in Sabbato, & lavat inter innocentes manus suas, nec movet pedes ut suas faciat voluntates, &c. Hieron. in *Gal.* 5. p. 151.

a Machar. *Hom.* 35. Anima quæ mereatur liberari ab obscænis & sordidis cogitationibus, verum Sabbatum celebrat, & veram quietem requiescit, otium agens, & liberata à cunctis operibus tenebrosis.

b Tert. c. *Jud.* c. 4. Vnde intelligimus magis Sabbatizare nos ab omni opere servili semper debere, & non septimo quoque die, sed per omne tempus.

c Cyril. *Alex.* Submissi, & tractabiles mores tenerum Deo præstant in Sabbato otium, vel spirituales Sabbatistum. Non levabunt ad opus pedem: à turpissimis & detestandis negotiis otium



Therefore a man may not during the spirituall Sabbath, which is his whole life, use any recreation.



*Another objection against Recreation upon the Sunday.*

Although recreation upon the *Lord's*-day is not simply evill: yet it is not expedient, for the reasons following.

1 The use thereof will be an impediment to the private religious offices of the day.

2 The greater number of people are not able to use moderation in their sports and pastimes. And instead of honest and sober recreation, many people will use sports and pastimes, which are immodest, and scandalous.

3 The permission and use of recreation upon that day abateth the reverend and honourable esteeme which the Christian Church ought to have of that day.

*Ans<sup>r</sup>. 1.* It is the duty of all Christian people, to performe private religious offices, upon the *Lord's-day*, to wit, *Private prayer and thanksgiving*: acknowledgement of their offences to God: to reconcile themselves charitably to those they have offended, or with whom they be at variance: to visit the sick, comfort the afflicted, and to contribute to the necessity of the poore: also Parents, and Masters of Families are to instruct their children and their servants in the feare and nurture of the Lord, &c. But these private duties may be performed, and yet honest and moderate recreation bee used and permitted upon some part of the day.

*Canon of the Chur.  
of England, Anno  
1603. supra. p. 224*

2 Because the *Lord's-day*, and other Holy-dayes, are devoted to the service of God, and appointed for the exercise of spirituall duties: Christian people are to preferre the religious offices of those dayes, before their worldly pleasure & profit<sup>a</sup>: and the more observant they are hereof, the more they please God, if other actions of their life be sutable to their devotions.

3 Devout Christians who are so piously affected, as that upon the *Lord's-day* & on other Holy-dayes, they doe resolve to sequester and retire themselves from secular busines, and ordinary pleasures and delights, to the end they may more freely attend the service of Christ, & apply their minds to spirituall and heavenly meditations, are to bee commended and encouraged: for the doing hereof, is a worke of grace  
and

*a Chryl. in Mat.  
Hom. 5. Non oportebat omnino à cœtu ecclesiæ recedentes, contrariis huic studio negotiis implicari: sed domum continuò revertentes sacros replicare libros, & conjugem pariter liberosq; ad eorum quæ dicta sunt collationem vocare, hisq; saltius animo penitusque infixis, tum denum ad ea quæ huic vitæ sunt necessaria, curanda procedere.*



and godlinesse, pleasing and acceptable to God, Col. 3.2. Iohn 6.27.

But no Divine or Evangelicall Law imposeth a morall necessity upon all people in generall, to abstaine wholly from necessary labour, and from honest and moderate recreation upon the Sunday, or the Holy-day, by the space of twenty foure houres, or which condemneth either of these for mortall sins.

Neither doth the Church, or Prince, and temporall Magistrate, impose upon Christian people in generall, an absolute forbearance of all necessary labour, and honest recreation, upon all houres of Sundayes or Holy-dayes, by their Ecclesiasticall or temporall Lawes: because all humane Lawes must be such, as bee morally possible<sup>c</sup> to be obeyed and observed, not onely by retired and contemplative persons, but by subjects in generall: by vulgar people, such as are Husbandmen, Artificers, Labourers, Souldiers, poore Servants, &c.

But amongst a multitude of people, few are to bee found, who morally are able to apply themselves the space of so many houres of the day, to spirituall and religious exercises, and to divine meditations onely, and such as our Novell Sabbatarians require: and then, after all this is finished on the day-time, when darke-night commeth, to command their fancie to dreame of nothing, but of Chapters, Lectures, Collations, Questions, and Answers, propounded the day before.

<sup>c</sup> Iud. Orig. l. 5. cap. 21. Erit autem lex, honesta, iusta, possibilis, &c. *Dist.* 4. c. 2. & 15. q. 1. Non est, & 23. q. 4. Nebuchodonozor. ff. Quando appelland. fit. li. 1. Sect. Dies autem istos. Salas. d. leg. disp. 1. Sect. 9.

All Divine Evangelicall ordinances, necessary to the salvation of every *Christian*, are possible with ordinary diligence, and likewise with comfort to be observed: For the Law of CHRIST is sweet and easie, Matt. II. 30. and His Commandements are not grievous, 1 Ioh. 5. 3. The LORD (saith Saint Augustine<sup>a</sup>) will not command things impossible, because Hee is just: neither will Hee condemne any for doing that which he could not avoid. Therefore our Sunday Sabbathizers precepts concerning spirituall duties, to be actually, and without intermission continued the whole space of a naturall day, can be no branch of the Law of CHRIST, nor yet consentaneous thereunto.

lia. Concil. Araus. cap. 25. Secundum fidem Catholicam credimus, quod accepta gratia, omnes baptizati Christo auxiliante & cooperante, quæ ad salutem pertinent possint & debeant, si fideliter laborare voluerint, adimplere. August. de Natur. & Grät. cap. 43. & 69. Hieron. Exposit. Symb. ad Damasum. Basil. in Psalm. 118. August. in Psalm. 56. Neque imperaret hoc Deus ut faceremus, si impossibile esse judicaret, ut hoc ab homine fieret. Id. de Temp. s. 191. Execramur blasphemiam eorum qui dicunt impossibile aliquid homini à Deo esse præceptum.

Fourthly, Whereas it is objected, that few people in their pastimes and recreations use just sobriety and moderation<sup>b</sup>: My answer is, that very few doe this in feasting, or in ordinary talking, or in buying and selling, or in the use of other indifferent things: Yea, there are very few that avoid offences in their Sunday collations of Scriptures, in their domesticall repetitions, and censures of Sermons, &c. and faction, pride, hypocrisie, vaine-glory, &c. may

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enter

<sup>a</sup> Aug. de Temp. Serm. 61. Neque impossibile aliquid potuit Deus imperare, quia justus est. Neque damnaturus est hominem pro eo quod non potuit vitare, quia pius est. Chrysost. de Penit. Hom. 8. Nequaquam Dominum incuses: non mandat impossibi-

<sup>b</sup> G. W. d. Sabbath. pag. 101. By this allowance will some say, evill men will take libertie unto themselves under these pretences, to prophane the Sabbath by their sports.

Ans. It may well be so, &c. Yet must not this let us, to give that allowance to God's children, which he hath left them in his Word.



enter into seeming Devotions of zealous Sabbathifers, as well as some lightnesse and vanity into poore servants recreations. *Therefore*, as drinking of wine is not condemned, because intemperate men are disordered by it: So likewise Recreation, and other indifferent actions, may not generally be condemned, because according to the nature of all humane things, they are subject to abuses <sup>b</sup>.

<sup>b</sup> August. lib. 50.

Homil. 30. Mag-

no errore, magna-

que dementia, in res ipsas, quibus malè homines utuntur, crimen malè utentium transfertur.

*Fifthly*, Whereas it is said, that people on the *Lord's* day, and other Holy-dayes, use sports and pastimes, which are prophane and vitious: this condemneth not sober and honest recreation.

*The Lawes* of our Church and Commonwealth condemne and chastise, all things prophane and vitious, upon the *L O R D's* day: *Stat. Anno 4. Regis Caroli, cap. 1.* *There shall be no meetings, assemblies, or concourse of people out of their owne Parishes on the Lord's Day, for any sports whatsoever: nor any unlawfull exercises, or pastimes used by any within their owne Parishes, &c.*

Also our most Gracious and Religious Sovereigne, is the *Lord's* Vicegerent, to restrain the abuse and scandalous prophanation of the *Lord's* Day: *And hee* is a noble Successour of those glorious Princes, which in ancient times, by their Royall and Imperial Edicts and Constitutions,

stitutions, prohibited on this Day, *All obscene, lascivious, and voluptuous pastimes: Also interludes and Stage-plays: and combating in the Cirque: fighting with wilde beasts: Sea-skirmishes: Horse-races: Huntings in woods, or fields,*<sup>a</sup> &c.

<sup>a</sup> Imp. Leo & Anthem. Nec hujus diei religiosi oculi, relaxantes, obscenis quenquam patimur voluptati-

bus detineri. *Nil eo die sibi vendicat scena Theatralis, aut Circense spectaculum, aut ferarum lachrymosa spectacula, & si in nostrum ortum & natalem inciderit differatur. Canutus, II. Eccles. cap. 15. Mercaturam etiam in die solis, & secularem quamlibet concionem, nisi magna provocante necessitate, strictius inhibemus. Et à venatione, mundanisque omnibus operibus, unusquisque sedulo acquiescat. August. de Temp. Serm. 251. Neque in venatione se occupet, circumvagando campos, &c. Pipinus Rex. in Concil. Forojuliens. cap. 13. Abstinere in ea primo mandamus ab omni peccato, & ab omni opere carnali, & ab omni opere terreno, & ad nihil aliud vacare nisi ad orationem, concurrere ad Ecclesias cum summa mentis devotione: Et cum charitate & cum dilectione benedicere Dominum, qui hac die pluit Manna in deserto, & tot millia hominum quinque panibus pavit.*

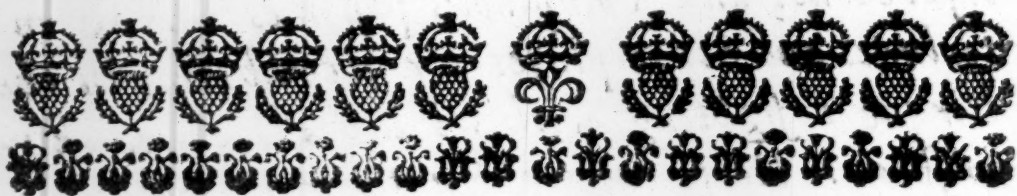


L12

Ios.







Ios. B. Societie of Saints. pag. 162. An  
Argument against Recreation.

G. W. d. Sab. pag.  
138. God doth re-  
quire the whole  
day to bee spent in  
holy duties. And  
therefore as thou  
mayest in no part of  
the day breake the  
rest by labour: so  
much lesse mayest  
thou breake the  
Holinesse.

*Those things which are lets and hinde-  
rances of holinesse, cannot lawfully  
be done on that day, which is G O D's  
Holy-day.*

*But all sports and recreations, are lets  
and impediments of holinesse.*

*Therefore no sports or recreations, may  
lawfully bee done upon the L O R D's  
Day.*

*Ans. Because the Authour of this Argu-  
ment is highly conceited of the force of it; Be-  
fore I proceed to a formall solution, I shall set  
downe certaine notes of observation, touch-  
ing the termes which are used in the propo-  
sitions.*

*Notab. 1. The terme or word Holinesse,  
used in both propositions, signifieth, the exer-  
cise of spirituall and religious duties, publike  
and private: to wit, resorting to Church, hea-  
ring Divine Service and Sermons, receiving  
the*

the Holy Sacraments : *Private* and domesticall prayer, thanksgiving, reading Scripture, conference, and meditation of things divine and religious, &c.

*Notab.* 2. The performing of religious duties, is either *Actuall*, or else *Virtuall* and *Habituall*.

*Actuall*, when people are present at Church serving *God*, hearing His Word, &c. Or when privately or in their owne families, they pray, instruct one another, sing Psalmes, conferre of Scripture, &c.

*Virtuall* and *Habituall*, when in their cessation from the action of these duties, *They* have a ready minde and will, to returne to the performance of them, when the Divine Law and Precept of the Church requireth <sup>a</sup>.

*Notab.* 3. Lets and hinderances of holinesse before mentioned, are three-fold. 1. Some are *Opposite*, and of contrary quality to the exercise of true holinesse: As *Hypocrisie*, *Profanenesse*, *Superstition*, *grosse and affected Ignorance*, and *Negligence*. 2. Some are things lawfull in themselves, or in their proper kinde, as to eat and drinke, and to plow and sow, to travel, to trade, and to buy and sell, &c. But if they be acted, at such time, as the precept of *God*, and the Church prohibiteth, they are profanations of *God's* Holy-day. 3. Some things are only occasions of omitting the actuall exercise of religious workes, at such time of the day, as the Law of *G O D*, and the Church per-

<sup>a</sup> Aug. d. Bono  
Conjugal. cap. 21.  
Habitus est, quo  
aliquid agitur cum  
opus est : cum  
autem non agi-  
tur potest agi, sed  
non est opus. 10.6.  
pag. 293. Durand.  
2. d. 41. q. 1. n. 7.



a Aquin. 1. 2. qu. 71. ar. 5. Præcepta affirmativa ligant semper, sed non ad semper. *Id.* 2. 2. q. 33. art. 2. Gregor. Val. *ib.* disp. 10. art. 2. Præcepta affirmativa non obligant pro omnitempore, (sicut præcepta negativa, utpote verantia actus malos, qui nunquã licent,) sed solum pro loco & tempore concurrentibus quibusdam circumstantiis. *Gammach.* 2. 2. tr. de leg. disp. 92. Sect. 2.  
 b Aug. de Heres. cap. 57. Tantum orant, ut eis qui hoc de illis audiunt incredibile videatur. Nam cum Dominus dixerit, oportet semper orare & non deficere. Et Apostolus, sine intermissione orate, (quod sanctissime accipitur, ut nulla die intermittantur certa tempora orandi) isti ita nimis hoc faciunt, ut hinc indicetur inter hæresicos numerandi.

mitteth a cessation from such works or actions.  
 Notab. 4. Affirmative precepts, oblige not at all times, to the exercise of the act commanded by them<sup>a</sup>: Although the generall terme *alwayes*, or the like equivalent terme, be added to them. But they binde the conscience onely, *Habitually*, or in ready disposition of minde and will, to be prepared to performe the action commanded, when time and matter, and circumstances require.

The *Euchite*, or *Messaliani*, held it unlawfull to doe any thing but onely to pray<sup>b</sup>, because the Lord said, *Oportet semper orare, & non deficere*; Men ought alwayes to pray, and not to cease or be weary, *Luke* 18. 1. And because the holy Apostle said, *Sine intermissione orate*, Pray without ceasing, *1 Thess.* 5. 17.

*1 Tim.* 5. 5. *Shee is a widow indeed; and trusteth in God, and continueth in supplications and prayers night and day.*

*Ephes.* 5. 20. *Giving thanks to God, ~~ad vultu~~, alwayes.*

*2 Thess.* 1. 3. *We are bound to give God thanks alwayes.*

*Psal.* 34. 1. *I will blesse the Lord alwayes, His praise shall be continually in my mouth.*

*Philip.* 4. 4. *Rejoyce in the Lord alwayes.*

*Iosh.* 1. 8. *The Booke of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night.*

*Psal.* 1. 2. *His delight is in the Law of the Lord, and in His Law doth he meditate day and night.*

Luke

Luke 2.37. *She served God with fastings and prayers, day and night.*

Now these and the like formes of speech, and the precepts contained in them, are not to be expounded literally, for then they would be false and impossible: but the intention of the *Holy Ghost*, is, that the actions commanded, are to be performed, readily, and with a willing minde: at all houres and seasons; when matter and circumstances require them to be done.

Notab. 5. Some negative precepts are delivered in absolute termes, which are to be understood by way of comparison.

Matth. 6. 19. *Lay not up for your selves treasure upon earth.*

John 6. 27. *Labour not for the meate that perisheth.*

Philip. 4. 6. *Be carefull for nothing.*

Matth. 6. 25. *Take no thought for your life, what yee shall eat, &c. Luke 14. 12, 13.*

But now it is manifest, that the intention of our *Saviour*, and of His *Apostle*, was not to prohibere and condemne all honest care for things temporall, and all worldly labour, and necessary provision of foode and rayment: For the Spirit of God else where in holy Scripture, commandeth honest labour, provision and care: And the practice and example of holy persons, the deare children and servants of God, proveth the same lawfull.

Ephes. 4. 28. *Let him that stole, steale no more, but rather let him labour, working with his hand*  
the

c Paræmialis, Formula est, qua denotatur perpetuum, quoad licet, humano more, sine fastidio, satietate, negligentia, &c. Tempestive secundum legis divinæ præscriptum, & intentionem, &c. Euseb. Hilar. Hieron. Ambros. Basil. August. in Psal. 1. vers. 2.



the thing that is good, that he may have to give to him that needeth.

1 Thess. 4. 11. We beseech you brethren, that you study to be quiet, and to do your owne businesse, and to worke with your owne hands, as wee commanded you.

2. Corinth. 12. 14. Parents ought to lay up for their children.

1 Tim. 5. 8. If any provide not for his owne, and specially for them of his household, he hath denied the faith, and is worse then an infidell.

The examples likewise of Abraham, Isaac, and Iacob : and of Saint Paul himselfe, give testimony, that honest labour, providence, and provision of things temporall, is both lawfull and vertuous, Gen. 30. 30. Prov. 31. 13, 14, 15, 16, &c. 1 Cor. 4. 12. 2 Thess. 3. 8. Act. 18. 3. And Saint Augustine<sup>d</sup> treating of the care and providence of Parents and Masters, for their children and servants, accounteth the same a worke of Christian charity.

& August. de Civ. Dei. lib. 19. cap. 14. Homini iusto inest suorum cura, &c. duo præcepta, hoc est, dilectione Dei, & dilectione proximi docet magister Deus, &c. And care and providence for ones household, &c. is an act of the second mandate of charitie.

These



*These Observations being premised, the answer to the objection, against honest recreation, upon the Holy-day is very easie.*

I Although the words of the 4<sup>th</sup> Com<sup>t</sup>. are generall, *Exod. 20. 10. לא תעשה כל מלאכה* *Thou shalt not doe any worke* : or as it is read in our Liturgie, *Thou shalt doe no manner of worke, thou nor thy son, &c.* Yet this prohibition had exceptions, and limitations in the old Law it selfe. Reade before pag. 126.

But now under the Gospell, Christian people are prohibited onely wordly actions *respectively*, that is, so far forth as they are impediments of performing Evangelicall duties, upon the Lord's Holy-dayes. And Men are not now obliged, by the space of a whole naturall day, or a whole artificiall day, to an actuall exercise of religious offices, (for there is no divine Ecclesiasticall, or temporall Law, commanding this) but they must be prepared in the habituall disposition of their mindes to exercise these duties, so far forth, and in such manner, and for such space of time, as the equity of the fourth Commandement, and the Lawes of superiours shall require: and likewise they are obliged in conscience, actually to ex-

M m

ercise



Tho. Chertw. Replye. 2. part. pag. 193. In making Church ceremonies (concerning time of ceasing from labour on Holy dayes) respect must bee had, what the common sort may doe: even as it is in a muscall concert, where the sweeter or finer voice is not alwaies taken, but that which with best accord with the Quire.

ercise them at such time of the day, as either equity of divine Law, or of Lawfull superiours doth enjoyne.

Now the naturall equity of divine Law, and the positive precepts of superiors, command no longer space of time for actuall performance of religious offices upon the *Lord's* Holy-dayes, then such, as both is necessary, for *Gods* solemne worship, and for the spirituall edification of Christian people: and likewise such as may be performed of all well-affected persons, without furcharging, or exceeding the naturall strength, and ability of body or minde. For people must serve the *Lord* with a free and joyfull heart: *Psal.* 100. 2. *2 Chron.* 30. 23. But the imposing such a quantity and continuance of spirituall actions, as exceedeth the ordinary ability of humane faculties, choaketh rejoycing and comfort in the services which men performe, and makes the same a tedious burden.

And this seemeth to me to have bin a prime motive, to our religious Governours, of allowing the people of the land, some recreations (not prohibited by our Lawes) upon the Holy-dayes. For if they should (upon *Puritan* principles) restraine them wholly from all repast: the Holy-day would bee more unwelcome to them than the plough-day: and besides it might ingender in peoples mindes, a distaste of their present religion, and manner of serving *God*.



*A formall answer to the Argument.*

**I To the major Proposition.**

Those things which are lets and hinderances of holinesse, (that is of performing religious duties :) by way of opposition and contrary qualitie, (to wit, hypocrisie, prophanenesse, &c.) and likewise those things which are such, by opposition to any Divine or Ecclesiasticall Precept may not lawfully be done: but those things which hinder the actuall exercise of holy duties, at such houres as such actuall exercise, is not necessary, *necessitate precepti*, may be done upon that day, which is **G O D's** Holy-day.

**2** The minor Proposition is denied. For honest sports and recreations which are used at such time of the day, as the Law of the Church giveth license, are not lets and hinderances of religious holinesse, necessary to be performed at the same time.

Lastly, this argument is grounded upon a false supposition: namely, that Christians under the Evangelicall Law, are subject to the letter of the fourth Commandement, in respect of a precise and definite quantity of houres: and that it is sin to cease from the actuall exercise of holy religious duties, during the whole



space of the houres of the day, prescribed by the old Law.

But although this carry a shew of godlinesse, yet in very deed it is nothing else, but a superstitious Iudaicall phancy.



Observation the sixth, Touching the motives inducing the Christian Church to the religious observance of the Lord's-day.

I observe nothing in all Antiquity declaring their judgement to have beene, That the keeping holy the *Lord's-day* is commanded by the fourth Precept of the Decalogue: or that the religious observance thereof, is grounded upon any other expresse or formal precept of holy Scripture. <sup>a</sup>

Some of the ancient, and namely S. *Chrysostome* <sup>b</sup>, reflecting upon the equity of the 4<sup>th</sup> Commandement, exhort Christians to cast their eye upon the Law of the old Sabbath, and to consider the equity thereof, and that it is reasonable for them, to proportion their actions in such manner, as that having imployed six dayes of the weeke upon their worldly occasions, they would not thinke much to bestow one day in spirituall & religious duties.

Now

<sup>a</sup> Ioh. Sprint. d. Sab. pag. 27. The Christian Sabbath or Lords-day hath absolute Commandement in the word  
<sup>b</sup> Chryl. in Gen. Hom. 10. Iam hinc ab initio divi γα-  
 πος insinuat nobis Deus doctrinā istam, erudiens in circulo Hebdomadae, diem unum integrum, τὴν μὲν ἡμετέραν ἑπαινεύ, segregandū & respondendum in spiritualem operationem.

Now the Primitive Church, made choice of and preferred the *Lord's* day before the other weekly dayes, upon these grounds and motives following:

1 The old Sabbath of the fourth Comm<sup>t</sup>. was ceased, and abolished by the death and Resurrection of Christ <sup>i</sup>: and God Almighty had appointed a new forme of divine worship, according to the Evangelicall Law. Now the forme of worship being changed <sup>k</sup>: it was expedient that the outward circumstances of place, and solemne times should likewise bee different from what they were before: and concerning the times of publike and solemne worship, it seemed good to Christians to make choice of such dayes especially, wherein our *Saviour* had wrought some gracious worke for mans salvation.

Vpon the first day of the weeke our *Saviour* arose from death to life: and his resurrection was a cause of unspeakable joy <sup>l</sup>, and comfort to all that presently, or in future times beleeved on him.

Also upon this day, the heavenly Spirit of light, and grace, and peace, and verity, descended upon the holy Apostles, and upon the little flock, being all together in one place, upon the day of Pentecost, *Acts* 2.1, 2, 3, 4.

And for this reason especially, namely, because this day was honoured with Christs resurrection: and it was a day on which the light of heavenly grace, began first to shine to the

Mm 3

world:

i Aug d. *Gen. ad lit. li. 4. ca. 13*. Iam vero tempore gratiae revelatae, observatio illa Sabbati, ablata est ab observatione fidelium.

k Socrat. *hist. Eccl. li. 5. ca. 21*. Nulla lex à Christo condita Christianis potestatem fecit, ritus Iudaicos observandi: imo vero contra Apostolus illud plane vetuit, dum non modo circumcisionē abrogabat, verum etiam hortabatur, uti de festis nulla fieret dissensio.

l Humb. c. *Grac. Calū*. Constat Apostolos biduo in mœrore fuisse, & propter metum Iudeorum se occultasse: qui die Dominica exhilarati, non solum ipsam festivissimum esse voluerunt, verum etiam per omnes hebdomadas frequentandum esse duxerunt.

Chrys. in *psal. 118*.



c Andr. Cesar. in  
 Apoc. 1. ca. 2. Di-  
 vino spiritu affla-  
 tus, auramque na-  
 ctus spiritualement, εν  
 τῇ ἡμέρᾳ κυριακῇ,  
 καὶ τοῦτο τιμῶν-  
 σαι διὰ τὸ ἀνάστα-  
 σιν, die Dominico  
 qui propter resur-  
 rectionē, præ cæ-  
 teris celebris habe-  
 tur. Basil. Hexam.  
 Hom. 2. Reade be-  
 fore pag. 309.  
 d Socrat. ibid. Ne-  
 que Servator, neq;  
 Apostoli istud ob-  
 servandū, lege ali-  
 qua præceperunt.  
 Apostolis proposi-  
 tum fuit, non ut le-  
 ges de festis diebus  
 celebrandis sanci-  
 rent: sed ut recte  
 vivendi rationis, &  
 pietatis nobis au-  
 thores essent.  
 Orig. in Gen. Hom.  
 10. Chrys. Hom. in  
 eos qui novilun. ob-  
 servant.  
 Hier. in. Gal. 4.  
 c Covar. var. Re-  
 sol. Tom. 2. l. 4. c. 19  
 Non temere opi-  
 nabimur, hanc diei

world: and lastly, it was a day of gladnesse and exultation, because of *Christ* his victory over death, and his visible apparition to his *Disciples* c, &c. The Primitive Church could have made choice of no other day of the week, more proper and convenient, for the solemne and religious service and worship of *Christ*.

It was in the free election of the Church, to appoint what day, or dayes, or times, shee thought good, or found convenient for religi-ous duties: for the Evangelicall Law hath not exprefly determined, any certaine day or time d: and those actions or circumstances which are not determined by divine Precept, are permitted to the liberty and authority of the Church, to be determined and appointed. And accordingly the Church proceeded, con-cerning the Lord's-day: and because the reli-gious observance of this day began in the *Apo-stles* age, and one of the prime *Apostles* stiled the same the *Lord's-day*, and because it was ap-pointed upon so good reasons; the observati-on thereof, hath continued in all Ages since the *Apostles*. Neither have Christians at any time judged it reasonable or convenient, to al-ter such an ancient and well-grounded custome, which is commonly reputed to be an Aposto-licall Tradition e.

Dominicæ observationem, ab Apostolis divina institutione edoctis constitutam fu-isse. Eam etenim legimus traditione Ecclesiastica, semper in Ecclesia Catholica san-ctificatam fuisse, ut tandem licet ab humano instituto Apostolorum processerit, & originem duxerit, nimis indecorum esset eam ab Ecclesia mutari.

The



## The Doctrine of the Reformed Churches, concerning the Lord's-day, and other Holy-days.

*Augustan. Confess. Sect. 16. We teach, that Traditions are not to be condemned, which have a religious end, namely, that all things be performed in the Church, decently, and in good order, and which command nothing, repugnant to the Divine Law; namely, Traditions concerning Holy-days, the Lords-day, the Feast of the Nativity, Easter, &c. And these Divines approve, that saying in the Tripartit History li. 9. It was not the Apostles minde to set downe Lawes concerning Holy-days, but to preach godlinesse and vertuous life.*

*Helvet. Confess. cap. 24. We give not place to Jewish observations & superstitions: neither judge we that one day is holier than another, neither think we, that God taketh delight in resting from labour: and we observe the Lord's-day, and not the Sabbath, according to a free choice, and not by Divine Precept.*

*Calvin. Institut. li. 2. cap. 8 n. 34. The ancient Fathers substituted the Lord's-day, in place of the Sabbath, not without speciall reason. For it was the day of Christ's resurrection, and which finished*



finished all legall shadowes: and Christians were admonished by this alteration of the day, not to adhere to a shadowie ceremony. Neverthelessse, I doe not much insist upon the number of seven, that I would bring the Church in bondage to that number: neither will I condemne Christian Churches, which appoint other solemne dayes for religious assemblies, so as this bee done without superstition.

Beza In Cant. Salom. Hom. 30. Concerning the fourth Commandement, I suppose it is agreed upon among Christians, that the same is abrogate so far as it was ceremoniall: but not in such manner, as that the Lords-day ought to be observed, according to the manner of the Iewish Sabbath, &c. That Christians upon that day should abstaine from their daily labours, besides such time of the day as was appointed for publike assemblies: This was neither commanded in the Apostles dayes, nor yet observed untill Christian Emperours enjoined the same, to the end people might not bee abstracted from holy meditations: neither in those dayes was the same precisely or strictly observed.

Bullinger in Apoc. 1. 10. Christian Churches entertained the Lord's day, not upon any Commandement from God, but according to their free choice. Idem. Decad. p. 2. Serm. 4.

Pet. Mart. in Gen. 2. That people rest from labour one day of the week, to serve God, is not a meere device of mans braine, neither did it onely appertaine to Mose's Law, but it had beginning from hence.

Genesis 2.

Genesis 2. Now if you demand why this seventh day is not still retained in the Church, our answer is, that wee are to have all dayes such, as we may rest in them from our owne workes. But that one day be chosen for God's externall worship, rather than another, the Church had libertie from Christ, to establish that which it judged most convenient.

Hospinian. d. Orig. Felt. ca. 2. It is naturall that there should be set and appointed dayes of resting from labour, and assembling together for God's service, &c. But the determination of these dayes, obligeth not the conscience in the New Testament, as it did in the Old: but only by reason of scandall and contempt. Neither are wee so tyed to certaine dayes or times, but that in case of necessity, or if it shall bee more commodious, we may alter these dayes and appoint other: neither are the dayes determined for religious duties, holier than other common dayes, in respect of any mystery, figure, or signification, but onely in regard of discipline and order, &c. Idem cap. 8. The Lord's-day from the Apostles age, hath beene a solemne day: notwithstanding, we finde not the same commanded by any Apostolicall Law: but it is collected from hence, that the observation thereof was free, because Epiphanius and S. Augustine testifie, that on the fourth and the sixth dayes of the weeke, Church assemblies were held, as well as upon the Lord's-day. Melanct. loc. com. expos. 3. præcepti. Zanch. in 4. Præcept. cap. 19. pa. 610. Wee reade in no place (of the New Testa-

N n ment,

Brentius Com. in Lev. 23. Observatur dies Dominica in Christianismo: hæc autem observatio non est auctoritate Evangelii mandata, sed tantum publico Ecclesie consensu recepta.



ment, that the Apostles commanded the observation of this day : but what they and other beleivers were wont to doe : and therefore they left free (to the libertie of the Church,) the observance of this day. Brentius in *Exod.* 20. Herbrand. *Annot. in Confess. Witeberg. cap. 59. p. 453.* Chemnitius. *exam. Concil. Trid. part. 4. d. festis. Centur. Magdeburg. tom. 2. p. 119.* Hemming. *Enchirid. p. 328.* Pareus in *Rom. 14. p. 1512.* Marbach. in *Gen. 2. p. 23. & in Exod. 20. p. 165.* Vrsin. *Chat. p. 775.* Battus in *Epist. ad Gal. Diss. 16. Thes. 4. d. Fest. Christianor. Zepper. d. leg. lib. 1. ca. 1. Muscul. loci. Comm. in 4. precept. pag. 174.* Herbrand. *compend. Theolog. d. leg. pag. 347.* Poliand. Rivetus. Walæus. Thysius in *Synopsi Purior. Theol. Diss. 21. Brent. in Exod. 20. & in Lev. cap. 23.*

Rivet. in *Exod. 20.*  
in 4. mandat. pag.  
192. Cōcesso quod  
dies illa, ab ipso A-

postolorum tempore fuit vocata Dominica, tum quia Dominus in ea resurrexit, tum quia in eadem celebrati fuerunt conventus Ecclesiastici : non sequitur tamen id à Christo vel ab Apostolis fuisse institutum & sancitum, & ad jus Divinum debere referri, sed potius ad consuetudinem quandam, quæ tum incœperit & paulatim postea invaluerat, jusque aliquod constituerit sed Ecclesiasticum, quod proinde in libertate & potestate Ecclesiæ fuerit relictum, pro ratione circumstantiarum, ut eundem diem vel servaret, vel mutaret, si ratio aut necessitas aliqua suaderet : servata semper anima legis, de tempore apto & opportuno, ad publicum Dei cultum. Henman. *Annot. in confess. Augustan. ca. 9.* De diebus Festis in Ecclesia docemus, eos qui antiquitus ad ædificationem & utilem ordinationem, non ad impietatem & invocationem mortuorum instituti sunt, obedienter esse observandos : non quidem Iudaica servitute, sed Christiana libertate. Sicut *paulus* de ea libertate docet. Quare si quis nostrorum Auditorum iis abutitur ad licentiam, aut temerè contemnit, non probatur à nobis, sed reprehenditur.



An examination of Arguments used by Master D. and Master Cl. for the religious observation of the LORD'S Day, by virtue of the Law of the fourth Commandement.

Ioh. D. R. Cl. *Expos. of the ten Commandements*, pag. 117. Edition 18.

The purpose of GOD in this Commandement, is : To teach us, to set apart the seventh day wholly , from all worldly affaires, to the exercises of Religion and Mercie.

*Ans.* Wee must understand the purpose of GOD, in the fourth Commandement , by His owne Word and Revelation <sup>a</sup>: and not from humane presumption. And we are taught by Divine Revelation, That GOD Almighty delivered the Law of the Sabbath , to the

<sup>a</sup> Ambros. *Epist. lib. 5. ep. 3.* Orig. in *Exod. Hom. 13.* Hoc divinari magis est, quam probare vel explanare, ubi quod dicitur, non de autoritate Scripturarum munitur. *Lactant. lib. 7. cap. 2.* Nec ullum fundamentum aut firmitatem possunt habere, quæ nullis Divinarum vocum fulciuntur Oraculis. Aug. *de Bapt. c. Don. li. 2. cap. 6.* Non afferamus stateras dolosas, ubi appendamus quod volumus pro arbitrio nostro, &c. *Id. de unit. Eccles. cap. 3.* Non audiamus, hæc dico, hæc dicis, sed audiamus, hæc dicit Dominus, &c.



Children of *Israel* onely, and not to other Nations, unlesse they became Profelytes : *And therefore it was not the purpose of G O D, by that Commandement, to teach us Gentiles, us Christians, but to teach the Iewes under the old Law, to set apart the seventh day; and Before the Passion and Resurrection of our Saviour, this Law obliged the Iewes and Profelytes only, and not other Nations: After our Saviour's Passion and Resurrection, the obligation of that Law, for the weekly observation of the seventh day, ceased, both in respect of Iewes and Gentiles: for if it be still in force, why doth not M. D. instruct his Auditours to observe Saturday Sabbath?*

*Ioh. Sprint Of the Christian Sabb. To the Reader.* The first day of the weeke called Sunday, is in a peculiar respect the Lord's day, and sanctified to the performing the solemne worship of God: *Vpon the grounds of God's morall and perpetuall Law of the fourth Commandement of the Decalogue: And by the speciall will of Christ establishing it through his Apostles practice, and doctrine to the same purpose, instead of the Iewes Sabbath.*

*Ioh. D.* Because there be many that are not perswaded of the continuance of the Sabbath, and account the keeping of the seventh day in the number of those Ceremonies, which be abrogated by C H R I S T, as belonging to the *Iewes*: *Therefore it is requisite, that we prove and confirme, by sound reasons out of G O D's Word, that this Commandement is morall, and perpetuall, and as carefully to be kept under the Gospell, as under the Law, and to continue in force so long*  
as

as any of the other Commandements, even so long as there is a world, and a militant Church in it.

*Answ. 1.* The *Many*, which are not perfwaded of the continuance of *the seventh day Sabbath*, are all, or the most orthodoxall *Christians*, since the *Apostles* dayes: all the *Primitive Fathers*, all the holy *Martyrs* and *Confessours*, and all understanding men of *moderne times*. *Reade before pag. 6. 163.*

*And* although the seventh day Sabbath had not beene a legall Ceremony, Yet if it were onely a *positive Morall precept*<sup>a</sup>, the obligation thereof ceased under the *Gospell*, as appeareth by instance in the *Iudiciall laws*. But we are able to demonstrate by as strong arguments, that the old Sabbath was *Ceremoniall*, in respect of the particular day, and the circumstances thereof: As these new Masters can prove, the Feasts of *Passeover* and *Pentecost* were such.

<sup>a</sup> A. Hal. 3. q. 32.  
m. 5. art. 1. Morale  
disciplinæ.

*Secondly*, If the fourth Commandement, concerning the keeping of the seventh day, be morall and perpetuall: Then it is not such, in respect of the first day, and eight day: For this Precept requireth not the observing of two weekly dayes, But of that one only day, which it specifieth in that Commandement.

*Ioh. D.* The reasons which G O D useth in the Text of *Exod. 20. &c.* for the

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confirmation of the morality and perpetuity of the Sabbath are divers.

*First*, God hath permitted men to have six dayes for their ordinary travel, and therefore it is equall, to yeeld Him the seventh.

*Secondly*, The Sabbath is the *Lord's*, and therefore a *Christian* may no more take it from Him, than a *Jew*.

*Thirdly*, G O D rested upon the seventh day : and His example is to bee followed by *Christians*, as well as by *Jewes*.

*Fourthly*, It is by divine institution a blessed Day to them that keepe it : and wee doe no lesse stand in neede of G O D's blessing in these dayes, than the *Jewes*.

*The* reasons therefore of keeping Holy the seventh day, being such as are common, and concerne *Christians*, as well as *Jewes* : It must be granted the Law of the fourth Commandement concerning the seventh day Sabbath, is perpetuall, and still in force.

*Answ.*

*Ans<sup>w</sup>.* If the reasons which G O D useth, *Exod. 20. Deut. 5.* conclude for any Sabbath, it is for the Saturday Sabbath: but they are altogether inconsequent for the Sunday Sabbath.

1 God's allowing six dayes of the weeke for a mans owne worke, concludeth not a necessity of keeping holy the first day of the weeke, rather then the sixth, or the seventh.

2 Every day of the weeke, and of the yeare, is the *Lord's*, and the Sunday is no more the *Lord's*, by the law of the fourth Commandement, than the Friday: for the *Lord's* Day of that fourth Commandemnt is the Saturday.

3 G O D rested upon the seventh day, and therefore if His example obligeth *Christians* to imitation, then they must rest upon the Saturday.

4 The keeping holy the seventh day of the fourth Commandement, was a meanes to bring *God's* blessing upon the *Israelites*, and so likewise was the observation of the whole Iudiciall and Ceremoniall Law, *Deut. 7. 12.* But can we hence conclude, the perpetuall obligation of those Lawes?

The Church of C H R I S T beleeveth, that the religious observation of the *Lord's* Day, and of other Holy-dayes appointed by the Church, is a meanes to obtaine *God's* blessing for *Christian* people: But this blessing depends not upon keeping holy the Sabbath, of the fourth Commandement;



mandement, for Saturday is that Sabbath, and not the Sunday, or *Lord's* day.



Ioh. D. *Argueth for the morality of the Sabbath, as followeth.*

The Law of the Sabbath is Morall and perpetuall, because it was given in mans innocencie, when *Adam* was perfect, and needed no Ceremony to lead him to CHRIST: nor to signifie any spirituall resting from sinne.

And if it were needfull for man, when hee was without sinne, and had no clogge of corruption, nor evill example to hinder him, or to seduce him, then much more now.

*Answ.* 1. The Sabbath on which God rested, and which he blessed and sanctified, *Gen.* 2. was not the Sunday, or *Lord's* day, but the Saturday.

Secondly, whereas these Sabbatizers affirme, that the Sabbath of the fourth Commandement was ordained in the state of innocencie, when man was perfect, and needed no Ceremony,

Ceremony, &c. *They* have not a minde to consider, that in the state of innocency, there was no servitude or bondage<sup>a</sup>, no man-servant, or maid-servant, neither any servile labour: and consequently no Sabbath-day, ordained for a day of rest, from servile labour.

*The Sabbath* therefore of *Genesis*, and of the fourth Commandement, were of a different quality: and the perpetuall obligation of the Law of the fourth Commandement in respect of a seventh-day Sabbath, cannot be maintained by the second of *Genesis*.

*Thirdly*, admitting the Sabbath of *Genesis*, to have beene observed as a morall precept: it will bee impossible to prove, it was naturally Morall, but onely such, by vertue of G O D's positive Law. *Reade before pag. 34.*

<sup>a</sup> Greg. Mor. l. 2 c. 10. Omnes homines natura æquales genuit, &c. diversitas accessit ex vitio. Homo animalibus, & irrationalibus, non autem ceteris hominibus, natura prælatus est. *Gammach. in Thom. 1. 2. quest. 95. cap. 1.* In statu innocentie, nullum futurum erat Imperium Despoticum & herile, quale est Dominatus in servos.

I. D. The manner of delivery, confirms the perpetuity of the Sabbath.

1 *God* by his owne voice commanded it.

2 *He* wrote it in Tables of stone.

3 *He* placed it in the Arke.

*Now*, if all the ten Commandements were written altogether by G O D, and no exception made, whereby the Sabbath should bee inferiour to the

O o

rest,

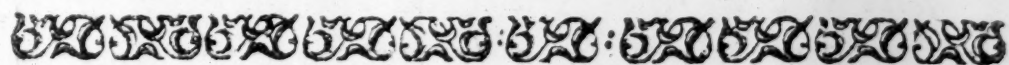


rest, a man may as well rend any of the other away as this.

*Ans.* If these divine actions conclude the perpetuall morality of the Sabbath: then the seventh day Sabbath is perpetually morall, and not the Sunday or *Lord's*-day: for the Saturday was the day pronounced, written, and placed in the Arke, in such manner as the Objector speaketh: and Mr. D. his authority, magisterially pronouncing, that these Divine actions, make precepts simply and perpetually morall: *Perswaded Theoph. Brab.* to resolve to dye a Martyr, in defence of the perpetuall obligation of the old Law, of the Saturday Sabbath. *Reade before pag. 24. &c.*

a T. B. I am tied in conscience, rather to depart with my life, than with this truth. So captivated is my conscience & enthralled to the Law of my God.

*Secondly*, it is utterly false, that God's immediate speaking, makes a precept simply morall; for then the precept of circumcision should have beene such, because God himselfe immediately delivered it, *Gen. 17. 1.* *When Abraham was nintie yeeres old and nine, the Lord appeared to Abraham, and Hee said unto him, וימר אליו. And if God's owne writing, that is, His immediate forming the characters of the fourth Commandement bee an argument of the eternity of the thing written: How comes it to passe, that all those characters, written by God's owne finger, are perished and lost, so many ages since? Reade before pag. 116.*



I. D. We have the same Commandement and authority for the Lord's-day, which the *Jewes* had for their day.

1 It is called the Lord's-day, *Rev.* 1. 10. because *Christ Iesus* instituted it, as a special memory of his Resurrection.

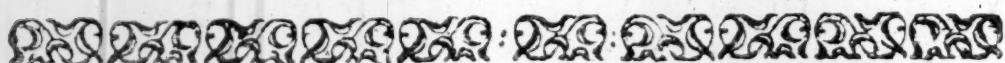
2 The Apostles by the authority of the Spirit, which alwayes assisted them, in their ministerial offices, did alter the day, and themselves kept it, and ordained it to be kept, in all Churches, *Acts* 20. 7. 1 *Cor.* 16. 2.

*Ans.* 1. If we have the same Commandement, and authority for the *Lord's*-day, which the *Jewes* had for the old Sabbath: then God Almighty hath pronounced, written, and ingraven the Law, for the *Lords*-day, as he did in times past for the Sabbath-day: and it may be that *Ad' Calendas Gracas* M. D. and M. Cl. or their heires and assignes, will shew us this Law.

2 If Christ instituted the *Lord's* day, in memory of his resurrection, then the *Lord's*-day is not the Sabbath which was instituted in Paradise: nor yet the Sabbath concerning which it is said in the fourth Commandement, *Remember the Sabbath-day, to keepe it holy, &c.*



3 If the Apostles altered *the Sabbath* into the Sunday, then *the observation of the Sunday* is grounded upon *Apostolicall Authority* : and not upon the Law given in *Mount Sinai*.



### I. D. *Pag. 124.*

G. W. of the Sab.  
p. 1. ch. 3. As no  
man may say the  
Sacrament is abo-  
lished, because the  
signe is changed; no  
more may any man  
say, the Sabbath is  
abolished, because  
the time is chan-  
ged, pag. 36.

If it will not hold, we have not the same Sacraments, as concerning the outward scales which the *Jewes* had, for they had circumcision and the Paschall Lambe : therefore we have no seventh-day sanctified, because that day is changed.

*Answ.* This instance makes against the objectors Tenent. For they maintaine that the Law of the fourth *Commandement* is in force, and obligeth Christians, to the observation of the *Lord's-day*. But in their instance *the Law of circumcision and of the Passe-over is expired and abolished*, as well as the sacramentall, and ceremonious actions, commanded by that Law : Therefore if the old *Sabbath* which was the subject of the Law of the fourth *Commandement*, is expired, then the Law it selfe, obligeth not Christians, to the observation of the *Lord's*.

*Lord's-day. For the prime subject, or materiall object of a Law, is a substantiall part thereof: and therefore if that be taken away, or destroyed, the Law it selfe ceaseth.*



*An examination of a passage of D. Bownd, in his Treatise of the Sabbath. pag. 247.*

We Christians should take our selves as straitly bound to rest upon the *Lord's-day*, as the *Jewes* were upon their Sabbath. For seeing it is one of the morall Commandements, it bindeth us as well as them: for they are all of equall authority, and doe bind all men alike.

Therefore, when as in the other 9. Commandements we doe truly judge our selves to be as much restrained from any thing in them forbidden, and as precisely bound to do any thing in them commanded, as ever the *Jewes* were: and in all those we put no difference betwixt our selves and them: as in keeping our selves from Images, from blasphemy, murther, theft, adultery, &c. Why  
 O o 3                      should



c R. B. *Light of faith.* It was given to *Adam* and his posterity, not to *Abraham*: and therefore bindeth *Jewes* and *Gentiles* pag. 344.

should we then imagine that in this one the Lord hath priviledged us, above them? or thinke, that when he gave his Lawes indifferently to all mankind, his meaning should be, to give a dispensation to the *Gentiles* <sup>c</sup>, above the *Jewes* in this one?

D. B. *His Position is*: Christians under the law of grace, are as strictly bound to rest upon the *Lord's-day*, as the *Jewes* were upon their Sabbath.

*His Argument*, All morall Commandements are of equall authority, and were indifferently given to all mankind, to *Gentiles* aswell as *Jewes*: and they bind all men alike.

The fourth Commandement is simply and perpetually morall, and not ceremoniall, in whole or in part, p. 40.

Therefore the fourth Commandement is of equall authority, and bindeth *Jewes* and *Gentiles* in one and the same manner.

Now the fourth Commandement  
enjoyed

enjoyed the *Jewes*, a carefull, precise, and exact rest, upon the Sabbath-day, P.124. And the Sunday, or Lord's-day, is the Christian Sabbath, commanded by the fourth precept of the Decalogue: therefore Christians under the Gospel, are to observe as precise and strict a rest upon the Dominicall-day, as the *Jewes* did upon the *Legall-Sabbath*. And like as the other nine Commandements prohibiting Images, Blasphemy, Murther, Adultery, and Theft, oblige all mankind equally, and without any difference or dispensation: so this fourth Commandement prohibiting secular workes and actions, recreations, &c. obligeth without all difference, and admitteth no manner of dispensation.

*Answ.* The Doctors position, to wit, *Christians are as strictly bound to rest upon the Sunday, as the Jewes were upon the Legall Sabbath*: is not orthodoxall.

My reasons?

1 The *Jewes* were literally and expressly commanded, to observe a strict rest upon their Sabbath: but Christians have received no such commandement.

2 The

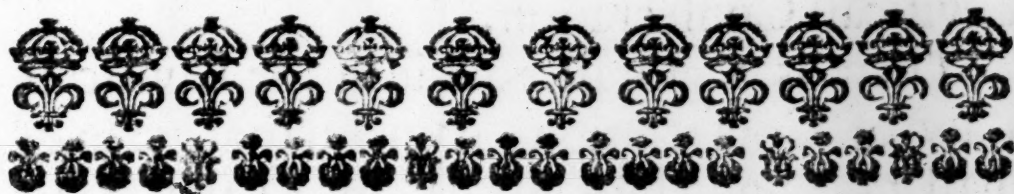


2 The legall rest of the *Iewes*, was typicall, and ceremoniall: reade before Pag. 163. And it appertained to the servitude of the old legall covenant: reade before Pag. 168. It was commanded the *Iewes*, to be a note distinctive, betwixt them and other Nations: and if you take away the ceremoniall end, many branches of that abstinence and rest, had no profitable use, *Exod. 16. 23, 29. & Chap. 35. 3.*

3 The ancient Catholike Church constantly taught, that strictnesse of rest upon the Sabbath-day, is taken away by *Christ*, under the Gospell<sup>a</sup>. And I have proved at large, in a precedent passage, that in the *Primitive Church*, Christian people of devout quality, used to worke upon the Lord's-day, after that the public services and offices of the Church were ended. Reade Pag. 219.

<sup>a</sup> Aug. & duas Ep. pelag. li. 3. cap. 4. Christus nobis abstulit illud gravissimum multarum observationum jugum, &c. Ne Sabbato, septeno dierum volumine redeunte,

ab operibus etiam necessariis quiescamus, &c. Sed ea spiritualiter intellecta teneamus: remotisque umbris significantibus, in rerum ipsarum quæ significantur luce vigilemus. Greg. M. li. II. Ep. 3. Pervenit ad me quoddam perversi spiritus homines, prava inter vos aliqua, & sanctæ fidei adversa seminasse, ita ut die Sabbati aliquid operari prohibeant. Quos quid aliud quam Antichristi prædicatores dixerim, qui veniens diem Dominicum & Sabbatum, ab omni faciet opere custodiri. Amb. Ep. 72. Sabbati diem feriatum esse debere observabatur ex lege, ita ut si quis onus aliquod lignorum portasset, mortis reus fieret: nunc autem diem ipsum, & oneribus subeundis, & negotiis obeundis, sine poena advertimus deputari.



*The Doctor's Arguments in confirmation of  
his former position, are defective.*

1 It is a palpable error to affirme, That the fourth Commandement is simply and intirely morall.

For if it is such, then all the parts, and circumstances thereof, to wit, the particular day of the weeke, specified and commanded, and the particular reason and motive upon which the Lord Himselfe grounded his precept, for the observance of that speciall day, are simply and totally morall; and consequently, Christians are obliged by the fourth *Commandement*, to keepe holy the seventh day of every weeke, from the Creation.

2 The Sunday is a distinct day from the Sabbath of the fourth *Commandement*. It is an Evangelicall day, grounded upon the Resurrection<sup>b</sup>, and not upon the Creation: and by the ordinance of the holy Catholike Church, (not by the Law of the fourth *Commandement*) it succeedeth the legall Sabbath.

Baptisme succeedeth Circumcision. Ordination of Evangelicall Pastors, succeedeth Leviticall Consecration. But neither Baptisme nor Ordination, are in force under the Gospell, be-

P p

cause

<sup>b</sup> Basil. in *Hexam.*  
*Hom. 2.* Dominica  
diem, quæ Resurre-  
ctio Domini ho-  
nore præcipuo affe-  
cit, τὴν τῆς ἀνάστα-  
σεως τοῦ κυρίου τελευ-  
μὲν ἡμέραν. Aug. Ep. 86.  
Præponitur Dies  
Dominicus, fide  
resurrectionis. Leo  
Epist. 93. ca 4. Do-  
minicum Diem,  
quem Resurrectio  
nostri Salvatoris  
nobis consecravit,  
&c.

Iust. Mart. *Apol. 2.*  
Die solis omnes  
publicè conveni-  
mus, quod is pri-  
mus est dies, in quo  
Deus tenebras, &  
materiã cum mu-  
tasset, mundũ effe-  
cit. Et quod eodem  
die Iesus Christus  
conservator noster  
à mortuis excita-  
tus est.



cause of the Old Law of Circumcision, and Leviticall Consecration.

There is a morall equitie in the Leviticall Law of Consecration, namely, that no man shall take upon him Ecclesiasticall function, without lawfull calling, *Heb. 5. 4.*

Likewise there is a morall equitie, in the old Law of the fourth *Commandement*, that the servants of *God* and *Christ*, shall depute a weekly day, or *some other sufficient time*, to the solemne religious service of their great Lord and Master. But more then this cannot bee derived from the fourth *Commandement*. For the Letter of that *Commandement*, is expresse for Saturday: and by way of inference, no more can be concluded for Sunday, then for part of Friday<sup>a</sup>, and Saturday.

<sup>a</sup> Constantine commanded that the first day should bee kept in memorie of Christ's death on the Crosse, Sozom. lib. 3. cap. 8.

<sup>b</sup> Iliodor. *Hisp.* Orig. lib. 6. ca. 18.

Sabbatum ab Hebræis ex interpretatione nominis sui, requies nominatur, quod Deus in ipso, perfecto mundo, requievisset. Siquidem & in eo die, requievit in sepulchro Dominus, ut quietis illius mysterium confirmaret.

For as *G O D* Almighty rested from the worke of prime Creation, on Saturday; so our Saviour rested from all his satisfactory works of Mans Redemption, upon the latter part of Good-Friday, and the Saturday following<sup>b</sup>.

The



The Doctor's bold assertion, That the Sabbath Law, indifferently obliged *Jewes* and *Gentiles*: and that the *Gentiles* have no more liberty to labour, or to use civill recreation, upon the Sabbath, then they have, to worship Images, or to blaspheme, steale, murder, commit fornication, &c. is destitute of all truth. For,

1 The *Gentiles* <sup>b</sup> were not called, either *Exod.* 16. 23. or *Exod.* 20. 8. when the Sabbaticall Law was delivered: and if they had presumed, to come neere Mount *Sinai*, at the promulgation of the Law, they must have beene stoned, *Exod.* 19. 12. And it is expressly delivered in Scripture, that the *Gentiles* had not the Law revealed to them, *Deut.* 4. 8. *What Nation is there so great, that hath statutes and judgements so righteous, as I set before you this day? Psa.* 147. 19. *He sheweth his word unto Iacob, his statutes and his judgements unto Israel: he hath not dealt so with any Nation, neither have the Heathen knowledge of his lawes.* *Rom.* 9. 4.

But no Law bindes without promulgation and manifestation to the Subjects. Reade before pag. 33. 34. 36.

P p 2

2 Idolatry

b Justin. Mart. c. Tryph. pag. 243. Gentes quæ in illum credunt, &c. Etiam si Sabbata non observent, &c. omnino sanctam Dei hereditatem adibunt.



<sup>b</sup> D.B. Of the Sabbath, lib. 1. pag. 11.

Indeed this Law was given in the beginning, not so much by the light of Nature, as the rest of the nine Commandements were, but by expresse word, &c. For though this bee in the law of Nature, that some dayes should be separated to God's worship, &c. Yet that it

should be every seventh day, that the Lord Himselfe set downe, &c. c Aquin. 1. 2. q. 97. art. 4. Cajetan. *ibid.* Conrad. *ibid.* Medina *ibid.* Suarez. Vasques. Salas. Marat. de leg. disp. 7. sect. 7. Gammach. Malder.

2 Idolatry, Blasphemy, &c. are finnes against the Law of Nature, Rom. 1. 19, &c. Chap. 2. 14. and they are prohibited, *quia sunt mala*, because they are simply evill in their inward qualitie: But the Doctor himselfe acknowledgeth<sup>b</sup>, that observing the Sabbath was no part of the Law of Nature: And every wise man understandeth, that to labour on the Sabbath, was evill only, *quia prohibitum*, because it was prohibited by a positive precept.

Thirdly, Blasphemie, Murder, Adulterie, Theft, &c. are formally and eternally evill: and the negative law prohibiting them, admits no Dispensation<sup>c</sup>. But to worke and labour upon the Sabbath-day, was permitted by God Himselfe in sundry cases. Reade before pag. 36.

R. B.



R. B. *His Argument for the Sunday Sabbath, from the Day of Resurrection.*

The fourth Commandement stands in force to us, and the LORD's Resurrection, resting from the worke of our Redemption, and Rejoycing in it, blessing it with that worke, with divers apparitions that very day, and sanctifying it, with spending it among His Disciples, in His presence bodily now glorified, in heavenly expositions and operations upon their hearts, and in returne of it at Whitsontide, with the Mission of the *Holy Ghost*: This I say, applyeth and determineth it to this day, we now observe. And as the *Jewes* are sent to seeke the precise day in the LORD's resting from the works of Creation:



So wee are sent to the rest, from the worke of Redemption.

The institution of this day, is clearely in the very worke of the Resurrection : As the institution of the seventh day was in the worke of finishing the Creation.

The maine reason of the Jewes Sabbath, is, because it was the Sabbath of the Lord : In like manner ours is the Sabbath of the Lord Christ, when He had finished the worke of our Redemption. For which cause He taketh this Name : The Son of man is even Lord of the Sabbath. As if in more words He should say : When God the Father had once ended the making of the World, and published Himselfe to be the Lord of that rest, and dedicated it to Himselfe, giving it the name of the Sabbath of the Lord : In like manner when I shall have finished the worke of mans Redemption, I will rest, and have the day of my rest, dedicated to my selfe : for which cause, I say, that the

the Sonne of man is even Lord of the Sabbath also, and it shall be called the Lord's-Day.

G. W. of the Sabbath chap. 3. As God the Father did sanctifie the seventh day from the Creation, by His resting upon it from the Creation : So did God the Son sanctifie this seventh from the Redemption, *Because* that this worke of the Redemption being a greater worke than that of the Creation : and His rest from affliction being a greater rest than from labour : it better deserved to beare the name and credit of the day, than that from the Creation.

*John Sprunt d. Sab. pag. 17.* If the rest of God the Father were the cause of sanctifying a day, It followeth that where a greater and more excellent rest is, there must of necessity follow a greater sanctification. *But* the rest of the Son of God is a greater and more excellent, by how much the worke of Redemption is more excellent then the worke of Creation &c.



H. B. That day which is the day of the Lord's rest, from the most glorious worke that ever the Lord wrought and finished, *Is that* day which the Lord hath commanded to bee solemnely sanctified, and holily rested upon, by His people.

*But*



*But the first day of the week, is the day of the Lord's rest, from the most glorious worke that ever the Lord wrought and finished.*

*Therefore the first day of the week is that day which the Lord hath commanded to be solemnely sanctified, and holily rested upon by His people.*

*The Assumption cannot be denied, that the first day of the weeke was the day of the Lord's rest, from the most glorious work that the Lord ever wrought and finished, to wit, the worke of Redemption, from which he rested in the Resurrection.*

*Againe, It cannot but be confessed, that that Day is to be sanctified for the Sabbath day, which is the Day of the Lord's rest, sith the Commandement saith : Remember the day of the Sabbath, or rest, to sanctifie it : He saith not, Remember the seventh Day to sanctifie it, But, Remember the Sabbath day to sanctifie it. That 7<sup>th</sup> day which must be sanctified, depends upon*

upon the Sabbath-day, or day of the Lord's rest, on what day soever it falleth: Now the day of Christ's Resurrection, which brought in the most glorious rest, was the first day of the weeke.

*Ans.* 1. It is acknowledged <sup>a</sup>, that the worke of humane Redemption, was a most gracious and glorious worke: *And that in three respects.* 1. *The fountaine and originall cause thereof, was the riches of the mercy of GOD, and the abundance of his love to mankinde, Ephes. 2. 4. Iohn 3. 16. I Iohn 4. 9, 10. Secondly,* it was effected by extraordinary meanes <sup>b</sup>, to wit, not meerely by the Word, and imperative power of GOD, as *Gen. 1. 3.* but by the Mission, Incarnation, Humiliation, and Passion of the onely, and deerely beloved Son of GOD, *Iohn 3. 16. Gal. 4. 4. Phil. 2. 6, 7, 8, &c. Thirdly,* The fruit, benefit, and effect thereof, was glory and honour to God Almighty, *Luke 2. 14.* And glory, honour, and eternall life and happinesse to every one which beleeveth, and worketh good, both to the Jew, and to the Gentile.

<sup>a</sup> *Aug.* Nulla falsa doctrina est, quae non aliqua vera intermiscet.

<sup>b</sup> *Bernard. de Dilig. Deo.* Non solum de me, sed de omni quoque quod factum est, scriptum est, *Dixit, & facta sunt: At vero qui me tantum & semel dicendo, fecit, in reficiendo profecto & dixit multa, et gessit mira, & pertulit dura, nec tantum dura, sed indigna.*

*Secondly, The Doctrine of our Church is: That the deerely beloved Son of GOD, IESUS CHRIST, made perfect our Redemption by his death* <sup>c</sup>. To wit, the whole worke of Man's

<sup>c</sup> *Collect.* at the ordination of Priests.

Qq

Redemp-



d Gammach. in 1.  
2. quest. 104. cap. 4.  
Meritum Christi  
in ejus passione &  
morte omnino ter-  
minatum fuit: nec  
potuit Christus vel  
in sepulchro, vel in  
resurrectione ali-  
quid mereri, quia  
non erat amplius  
viator. Aquin. 1. 2.  
q. 103. art. 3. ad 2.

Mysterium Redemptionis humani generis completum fuit in  
passione Christi: unde tunc Dominus dixit, Consummatum est, *Ioan.* 19. Merat. de  
leg. Disp. 18. Sect. 3. Christus humanum genus non redemit nisi condigna pro pec-  
catis ejus satisfactione exhibita: pro iis autem non satisfecit nisi per modum condigni  
meriti. At Resurrectione sua nihil nobis meruit. Omne enim ejus pro nobis meri-  
tum, in morte terminatum fuit. Similiter Suar. Vafq. Ragusa. Hurtado. de Mendoza.

e Prosp. ad object.  
Vincent. 4. 1. Po-  
culum immortali-  
tatis quod confectum  
est de infirmi-  
tate nostra, & vir-  
tute divina, habet  
quidē in se ut om-  
nibus profit: sed si  
non bibitur, non  
medetur.

Redemption, which was to be performed by  
the *payment of a price*, and satisfaction for sin.  
*But* this great worke of humane Redempti-  
on, was not effected by the Resurrection of  
CHRIST, but by his obedience and sacri-  
fice on the Crosse<sup>d</sup>: and it was fully wrought  
and finished, upon the Passion-Friday, when  
after our *Saviour* had said, *Consummatum est*,  
*It is finished*, *He gave up the ghost*, *John* 19.  
30. *Heb.* 10. 14.

*Thirdly*, but besides the price and ransome,  
solved by *Christ* our *Saviour*, for the redemp-  
tion of all men, *1 Tim* 2. 6. *1 Cor.* 6. 20. & 7. 23.  
*It was* necessary to mans actuall deliverance out  
of captivity, that the fruit, effect and benefit of  
*Christ's* redemption, should bee applied, and  
conferred<sup>e</sup>. *For* without this latter, redemption  
by payment of a price only, could have profi-  
ted nothing. *Ioh.* 1. 12. & 8. 24. *1 Iohn* 1. 7.

*Now* this worke of application, and actuall  
collation of the fruit of CHRIST's Passion  
and Sacrifice on the Crosse, upon man, began  
to be *in fieri*, on the Resurrection day; *But* it  
was not then finished and perfected. *For* to the  
consummation thereof, all these actions fol-  
lowing were necessary:

1 *Our Saviours Ascention* into heaven, *Eph.* 4.8. &c.

2 *His intercession* for us at the right hand of God the Father, *Romans* 8. 34. *Hebrews* 7.25. *1 Iohn* 2.1.

3 The *Mission* of the *Holy Ghost*, upon the *Apostles* and *Primitive Church*, *Acts* 2.4. &c.

4 *Apostolicall preaching* of the *Gospell*, to the *Iewes* and *Gentiles*, *Luke* 24.47.

5 The *donation* of *heavenly grace*, *prevenient*, *subsequent*, *excitant*, *adjuvant*, or *co-operant*, *1 Cor.* 15.10. *Phil.* 2.3.

*From the premises it is evident :*

1 *That* our blessed *Saviour* rested, and ceased not, from the whole and entire worke of mans *Redemption*, upon his *Resurrection* day. For his actions of *collation*, and application of the benefit, and *ultimate effect* of that *gratious worke*, had beginning upon that day ; *But* they were multiplied, and continued afterwards, and some of them must continue to the worlds end.

2 *The Day* of *Christ's Resurrection*, cannot properly be called a *Sabbath*, or day of rest : because our *Saviour* was in *action* on that day, about the necessary workes of perfecting mans *Redemption*, by way of *collation* and application. For, *On* that day, He declared unto His little flocke, the *Article* of His *Resurrection* ; He began to instruct His *Disciples*, and to

Qq 2

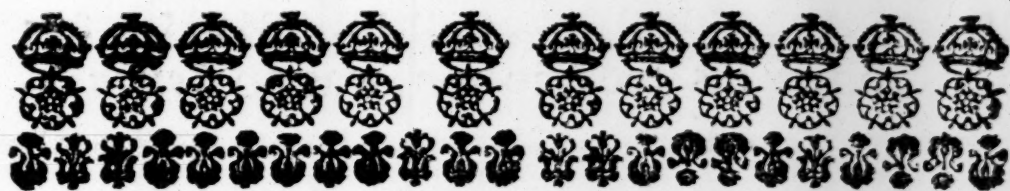
prepare



prepare them to the great worke of Man's salvation, which Hee intended to performe by their Apostolicall function. *Lastly*, He inspired them with the Holy Ghost, the Spirit of Grace and Truth; *And* conferred upon them the power of Absolving penitent sinners from their sins, *Iohn* 20.22,23.

3 *The day of Christ's rest and cessation from all his meritorious, satisfactory, and propitiatory actions and passions, necessary to mans Redemption, was the latter part of Good-friday, (as is before declared :) And the primitive Church, devoted the first day of the weeke, to the honour and service of Christ, not because of Christ's cessation from redemptive actions: But because it was, primus dies letitia<sup>a</sup>, the first day of joy and gladnesse, for the Resurrection of our Lord: and the Sunne of righteousness, which had beene, as it were, under a cloud, during the time of His Passion, did then begin to appeare in a joyfull lustre: and the Disciples a little flocke, amazed some dayes before with sorrow and feare, began then with joy to draw water out of the well of salvation, *Esay* 12.3. and 35.10.*

<sup>a</sup> Innocent. 1. Ep. ad Decent. n. 4. Apostoli die Dominico exultarati, non solum ipsum festivissimum esse voluerunt, verum etiam per omnes hebdomadas frequentandum esse duxerunt. Clem. Rom. Constit. lib. 5. cap. 9 & cap. 19. In Dominicis diebus qui sunt dies letitiarum, &c. Ambr. Epist. 61. In ea Salvator velut sol oriens, &c. luce Resurrectionis emicuit. August. In Ioan. 17. 7. Hilar. prolog. in psal. Tertul. Apol. cap. 16. Diem solis letitiæ indulgemus, &c.



R. B. pag. 117, 118. The institution of the Lord's-day, is clearely in the worke of Christ's Resurrection: as the institution of the seventh day, was in the worke of finishing the Creation.

The Resurrection applieth and determineth the Sabbath of the fourth Commandement to the Lord's-day, &c.

*Ans. 1.* The *Lord's* ceasing or resting from his worke of prime Creation, was a motive upon which he tooke occasion, to institute the seventh day for a Sabbath: but his Law and precept was the efficient cause of making it a Sabbath-day. And if the divine precept had beene wanting, God's cessation on that day, had made it no Holy-day. For the *Commandement* of a superiour, only institutes a Law <sup>a</sup>: and where there is no imperative act of the superiour or Law-giver, there can be no Law, to oblige the subject to obedience.

<sup>2</sup> If God's resting from the worke of creation, was a commandement: yet *Christ's* resurrection

<sup>a</sup> *Maxat. in 1. 2. d. leg. Disp. 2. Sect. 1. & 2. Quæ perfecta lex est, imperium est. Est autem imperium actus superioris, præcipientis vel prohibentis aliquid subdito. Ib. Lex imperium est, & legem ferre est imperare.*



b Aquinas. 1. 2. q. 17. art. 1. Imperans ordinat eū cui imperat ad aliquid agendum intimando vel denunciando. Aliaco. 1. sent. q. 14. Genes. Sepulcrum d. fato. li. 3. c Silvestran. n. 3. sent. Dist. 37. lect. 107. Præceptū est iussio vel imperiū faciendi vel non faciendi aliquid. Dicitur iussio propter ordinantem : imperium propter legitime ordinantem d Chrys. serm. 5. d. Resur. Recte dicitur dies lucis, in quo fugerunt tenebræ cæcitat. Exclamantur qui erant in tenebris, quia viderunt lumen magnum, & quierant in regione umbræ mortis, lux orta est eis. He speaks of Easter-day. Greg. Naz. orat. d. funere patris. Morbo laborabat & quidem tum, cum sanctum & nobile Pascha, diem in quoniam illum dierum Regem, &c Ambros. Ep. 83. de celebritate Paschali. Resurrectionis celebritas, die Dominica celebratur, Athanas. Ep. ad Dracont. Quis enim iis Pascha Evangelizabit si diabolis? quis illis Evangelizabit Resurrectionis diem?

ction being not resting, but action and progress in the redemptive operations of the application of his redemption, was no *Commandment* containing an institution of a new Sabbath. For the ground of the old Sabbath was rest: and on the contrary, the day of resurrection, was spent in action.

3 All *Commandments* are either formall or vertuall <sup>b</sup>, that is, either they are positive and expresse denuntiations of the Law-givers will: or else they containe something implicitly, by which the subject may collect and inferre the superiors will.

But the act of Christs resurrection containes no formall or expresse commandment, for there are no imperative words or sentences in it, to declare any such thing <sup>c</sup>. Neither doth it containe any implicite, vertuall, or interpretative command: for it is inconfesquent to say, Our Saviour arose from death upon one Sunday of the yeere, to wit, upon *Easter Sunday*: therefore his rising from death upon *Easter-day*, was an institution, commanding every Sunday of the yeere, to be the Sabbath-day, enjoyned to be kept holy, by the fourth precept of the Decalogue.

4 If the former argument have any weight, it might conclude something for *Easter-day*, because *Christ* arose from death, as on that day <sup>d</sup>.

But

But the Author of the former argument is so farre from yeelding an imperative power to Christ's resurrection, to institute *Easter-day* a Holy-day of the fourth *Commandement*: that he saith, pag. 134. *To say the Feasts of Christ's Nativity, Easter, and Whitsuntyde, are of equall authority with the Lord's-day; what eare can heare with patience* <sup>e</sup>? Now the reason why this man lookes thus a squint on *Easter*, is, because the same is made the most solemne Festivall of the yeere, by Ecclesiasticall Law, without the approbation of the zealous fraternity.

<sup>e</sup> The ancient Fathers preferred Easter before the Sunday. *Vid. Novar. Schediasm. l. 8. ca. 23. n. 123, &c.*

*The same Author pag. 122. The Sonne of man being Lord of the Sabbath: rested from his worke of redemption upon the day of his Resurrection.*

*Ans. The Son of Man being Lord of the Sabbath, rested from the worke of satisfactory and meritorious redemption, upon Good-Friday, before Sunne was set: and he continued in his bed of rest, namely, his Sepulchre, the whole Sabbath following, untill Sunday morning: and he no more rested upon his Resurrection-day, than he did upon every day after untill his Ascension, and since his Ascension, untill the worlds end.*



Ioh. Sprint. d. Sab. p. 16. As when God the Father was Lord of the Sabbath, there was a Sabbath necessarily kept, unto that Lord of the Sabbath, and so the Com. Exod. 20. Esa. 58. 13. did tye the conscience; so also when the Son of God is Lord of the Sabbath, there must of necessity be a Sabbath day sanctified, and those morall Commandments doe no lesse belong to Christ, & tye the conscience of the Christian in the new Testament, then they belonged to God the Father, and tyed the conscience of the Jew in the old Testament.

Major. 3. d. 37. q. 1. Lex obligatoria est signū creaturæ rationali notificationum, eam ligans ad aliquid faciendum, vel non faciendum: estque triplex; vocale, mentale, & scriptum.

*Ib.* He signified hereby his will, to have that day of his rest, dedicated to his weekly service, and to be called the Lords. day. And thus the will of the Father shall be fulfilled, that as they honoured the Father in keeping the Sabbath betwixt the Creation & Redemption: so they should honour the Son in keeping the Sabbath, betwixt the redemption and consummation of the world.

*Ans.* No men living dictate more freely than these Novell Masters, and no men confirme their dictates more idely: for they neither bring Scripture, nor sense and reason, nor any authority to make good their bold assertions.

1 This man saith, *Christ signified* such a thing, &c. But by what signe signified he this? for he expressed his minde and will, by no formall speech: he expressed the same by none of his deeds: neither hath he expressed it, in his written word.

2 The Synagogue or Iewish Church honoured the Father in keeping the Sabbath from the dayes of *Moses*, and during the old Law, untill the time of the Gospell: and this is all that can be proved out of the Scripture.

The

The Church also hath honoured the Sonne, in keeping holy the Sunday ever since the Apostles: not by vertue of the Law of the fourth *Commandement*: For that *Commandement* enjoyneth Saturday: but for the same reasons it observes *Easter*, *Whitsuntide*, and the Feast of *Christs Nativity*: that is, according to the rule of Christian liberty: and because it is an act of piety and gratitude, to honour Christ upon those set and solemne festivall dayes, which by lawfull authority are appointed.



*The conclusion of this Treatise.*

It is effectually proved, in the precedent disputation, that *T. B.* his Doctrine concerning the Old Sabbath, is erroneous, and the Dictates and Principles, which hee received from the Sunday Sabbatizers, are not divine verities, but bold and blinde fancies and presumptions.

It pleased God Almighty, *Who resisteth the proud, but giveth grace to the lowly*, to open the eyes of this Errant to discern truth, when it was revealed, and to submit himselfe unto it, so that upon conference hee became an unfained conuert, and in a publike and honourable audience, he made this voluntary and humble submission and confession following.

*Whereas I Theophilus Brabourne, have been*

R r

*convented*



convened in this honourable Court of High Commission, for causes Ecclesiasticall, for penning and publishing a certaine booke, intituled, A defence of that ancient ordinance of GOD, the Sabbath-day: Wherein I have rashly and unadvisedly maintained, that the Saturday of every weeke, ought necessarily to be our Christian Sabbath-day, now in the time of the Gospell, according to the rule of the fourth Commandement: I doe now (upon further triall, and better advisement, being in conscience convinced of mine error) sincerely confesse & acknowledge, that my said Position touching the Saturday Sabbath, was a rash and presumptuous error: and by these presents, I doe here in all obedience and humility, make my humble submission, unto my holy Mother, the Church of England, promising, that I will ever hereafter carry my selfe as an obedient Sonne, in all peaceable and dutifull behaviour, to my Mother, the Church, and to the godly Fathers and Governours thereof.

And as touching the Sunday or Lords-day, I doe confesse and acknowledge, that the same is an Holy-day of the Church: yea, and a most ancient Holy-day, and very honourable. For S. Ignatius who lived in the dayes of S. Iohn the Apostle, calleth it the Queene and Princesse of dayes. And other of the Primitive Fathers, doe give the same day very honourable Titles, and did exhort their auditors, to obserue it religiously: and further I doe confesse and acknowledge, that this day is religiously to bee observed, and that upon the same grounds, and in the same manner as is directed by  
the

*the Canons of our Church, and Statutes of the Land.*

The meanes by which this man was thus converted, was an ostension of the extreame falsity of all and every one of those principles which some Novell-Catechisers, Lecturers, and inconsiderat Teachers, have by preaching and printing, published unto the world, as divine Oracles: a breviat wherof T. B. delivered to a member of the honourable Court of High Commission.

Right Reverend, many printed bookes, allowed in publike, and many Sermons of late yeeres, and now adayes also preached, by men which have the command of many peoples eares and consciences, upon an opinion of their great sincerity: deliver with as much confidence, as they doe the Articles of the Apostles Creed, such maximes and positions concerning the Sabbath-day, as doe by a necessary consequence conclude my assertion concerning the old Sabbath.

1 They affirme, that the Law of the Sabbath delivered in the fourth Commandement of the Decalogue, is a precept of the Law of Nature.

2 The Law of the Sabbath is simply, totally, and perpetually morall: and of the very same quality with the other nine Commandements. It can no more bee partly morall, and partly ceremoniall, than the same living creature can be partly a Man, and partly a Beast. Who can deny (saith one of them) the keeping of the Sabbath to be morall, but wee must withall proclaime open enmity to Gods



worship, and to mans salvation? The time of keeping the fourth Commandement, is limited by God, to the seventh day; and how can this day be separated from the Sabbath, it being an inseparable circumstance of the substance of the fourth Commandement?

And these powerfull Teachers (for so they are commonly stiled by their Disciples) confirme their fore-said Doctrine, in manner following.

1 The fourth Commandement of keeping holy the seventh day Sabbath, was delivered in Mount Sinai, by Gods's owne immediate voice: and it was charged by way of command: therefore it is morall, unchangeable, and indispensable.

2 The same was written together with the other nine Commandements with the finger of God, in a Table of stone, to signify the perpetuity of it: also, it was placed in the Arke of the Testimony, within the *Sanctum Sanctorum*: and the common Preface of the Decalogue confirms the morality of this Precept, as well as of the rest.

3 The observation of the Sabbath day, is straitly commanded in the Scripture, and the transgression thereof, was punished with the same penalty, wherewith blasphemy and adultery were punished, namely, with *stoning to death*.

4 The perpetuall observation of all the ten Commandements, whereof the Law of the Sabbath is one, is confirmed by **C H R I S T**,  
Matth.

*Matth. 5. 16, &c.* And certaine holy persons are commended in the Gospell, for keeping the Sabbath according to the fourth Commandement, *Luke 23. 56.*

Lastly, When *Saint Paul's* words, *Coloss. 2. 16.* are alledged to shew, that the seventh day Sabbath was a legall shadow, they forge a new Commentary of this Text, repugnant to all Divines living before them, saying, that the Apostle speaketh of annuall Sabbaths, and not of the weekly Sabbath of the fourth Commandement.

Now these doctrines and positions, being openly and commonly preached, and printed by men of esteeme with the multitude: and also being inculcated in private conferences with great confidence: and the Governours of the Church, forbearing to reprove or censure them: *How* could *Theoph. Brabourne* conceive otherwise, but that these former principles, and arguments, from whence he sucked his error, had beene infallible verities.

This relation and confession of T. B. after his Conversion, declareth, how perillous a thing it is, for private men, to dogmatize their owne novel and singular opinions: and likewise it serveth to admonish such heady leaders, not to presume upon their own judgement, above that which is meete: *Saint Hierome* hath delivered a golden Rule to this purpose, saying: *Bonum est obedire majoribus* <sup>a</sup>, &c. It is a good thing, and very safe (for themselves and others) that men

<sup>a</sup> Hieron. *Epist. ad Demetriad.* Bonum est obedire majoribus, parere perfectis, & post regulam Scripturarum vitæ suæ tramitem ab aliis discere, nec præceptore uti presumptio-  
ne sua.



## Submission to Superiours.

of inferiour quality, bee guided and instructed by those, who in judgement and wisdom goe before them: and not to make presumption, which is a perverse guide, their Counsellour.

Gregory Nazianzene adviseth men of lesse judgement to imitate Zachens<sup>b</sup> in the Gospel, who being a man of low stature, climbs up into a Sycamore tree, to behold and know Christ.

Wise and learned men (saith St. Augustine<sup>c</sup>) stand betweene GOD and such as are foolish and want understanding: and it is a great furtherance of science, to joyne ones selfe with men of understanding: for these latter have eyes of knowledge, and the other must lend an eare, of belief and obedience.

It cannot goe well with the Church, unlesse due subordination, (whereof God Himselfe is Author) be maintained and observed: and that men of meaner judgement and capacity, submit themselves to such as are able to governe and direct them. The foot must not usurpe the dignity and function of the head<sup>e</sup>: nor the tongue the office of the understanding. For if this bee permitted, dangerous confusion ensueth: Many desperate and pernicious errors will abound: And the unseamed coat of Christ<sup>f</sup> (which was a figure of the Churches unity) will be rent and torne with division and contention.

In Ancient time when Christian people were truly vertuous and religious, they observed and maintained order and unity, with conscience and

<sup>b</sup> Orat. 39. et τὰ ἐγὼ παρὰ τὴν.

<sup>c</sup> Aug. de util. Cre-  
den. cap. 12. Homo  
sapiens est medium  
quiddam inter De-  
um, & hominem  
stultum.

<sup>d</sup> Idem in Psalm.  
36. Non parva  
pars est scientiæ,  
scienti conjungi;  
ille habet oculos  
cognitionis, tu ha-  
beto credulitatis.

<sup>e</sup> Greg. Naz. Orat.  
7. Cur caput vis fi-  
eri, cum sis pes? cur  
imperatoris mune-  
re fungi, cum sis in  
ordine militum?  
<sup>f</sup> Cyprian. de unit.  
Ecclesie. Num. 6.  
Greg. Naz. orat. 1.  
de pace.

and care, as well as verity 8, *Colos.* 2. 5. and if persons of most eminent quality, either for learning or sanctity, became singular in their dogmatizing, and went by wayes, out of the common road of the holy Church, it brought a staine upon them, as we may perceive by the examples of *Tertullian, Origen, Apollinaris*<sup>h</sup>, &c.

But it fareth ill with the Church, when singularity of opinion, novell dogmatizing, and semblance of piety, shall so faire advance the reputation of presumptuous Teachers, *Vt fiant magistri, qui vix poterant esse discipuli*<sup>i</sup>, That they are made masters and leaders, who are scarce worthy to be Disciples.

In later times this mischief hath prevailed, and infected *Christian* people: The remedy whereof must be a generall submission of private persons, to the judgment and authority of those Leaders, who guide them in the old way of sacred Scripture, and of the holy Bishops & Fathers of the true ancient Catholike Church: <sup>k</sup> and not hastily to build their faith upon Teachers, who instead of sound and ancient verity, endeavour to obtrude *τῆς ἰδίας διανοίας γεννήματα*<sup>l</sup>, the novell imaginations of their owne braine.

Where this rule is observed, there *God's* people are edified with sound and wholesome doctrine: *Pure* religion, and undefiled worship and service of *God* and *Christ*, are maintained and exercised: And the holy Apostle's rule, which is, *to keepe the unity of the Spirit in the bond of peace*, is duly observed *Ephes.* 4. 3.

FINIS.

g Vincent. *Lyri-  
nens. Commonit.* 6.  
9. Mos iste semper  
in Ecclesia viguit,  
ut quo quisque fo-  
ret Religiosior, eo  
promptius novellis  
ad inventionibus  
contrairer.

h Vincent. *Lyri-  
nens. in Commoni-*  
*ter. cap.* 16. 23, 24.

i Ambros. *lib.* 5.  
*Epist.* 32.

k Vincent. *Lyri-  
nens. Commonitor.*  
c. 2. Propter tantos  
varii erroris an-  
fractus, multū ne-  
cesse est ut prophe-  
ticæ & Apostolicæ  
interpretationis li-  
nea, secundum Ca-  
tholici & Ecclesia-  
stici sensus normā  
dirigatur.

l Basil. *Epist.* 6. Fi-  
dem nos neque re-  
centiorem ab alijs  
accepimus, neque  
ipsi propriæ men-  
tis fæctus alijs ob-  
trudere audemus,  
sed quæ a Patribus  
edocti sumus, ea  
nos interroganti-  
bus annunciamus.







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1 Cor. 16.1. Pag. 211.

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